

Chere be-
gyneth the **P**ystles and
Gospels of eury **S**on-
day / and **h**oly **D**aye
in the **p**ere.



M.D.XXVIIII

I.G



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and
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The my
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C the
sonday
gappye

The Hystels & Gospels in Englysshe. fo. ii.

C Here

begynneth the Hystels
and Gospels of euery
sonday / & holy Daye
in the yere.

The Hystell on the
yest Sonday in Aduer
The. xiiii. Chapyter. to
the Romayns. D



Bethren We
knowe that it
is tyme nowe þ
we awake out
of slepe / for
nowe is our sal
lacion never the we belieued
the myght is passed and the
daye is come nre/let vs ther
me cast awaye the dedes of
darkenes / let vs put on the
umour of lyght. Let vs wal
k honestly as it were in the
weylght nat in eatyng ad
wykyng/neyther in cham
lyng / wantonnes/neyther
þyfes enuyeng but put ye
mour lordes Jesus Chrysle.
The Gosspell on the fyfte
sondaye in Aduer. The. xxi.
Chapyter of Mattheue. A lorde.

Whan Iesus dewe nre
vnto Ierusalem came
to bethphage vnto the mout
te Olivete/ the sent Iesu two
of his disciples sayng to the
go into the castell that lyeth
ouer agaynst you and anone
ye shal fynde an alle bounde/
and her Colce with her lose
them & brynge the vnto me/
and yf any man say ought vnto
you saye ye that your lord
hathe nede of thes strayght
way he wyl lea them go. All
thys was done to fulfyl that
whiche was spokē by the pro
phet/sayeng. Tel ye þ doug
hter of Syb beholde thy kyng
cometh vnto the meke: þ syt
yng vpon an alle & a Colce/
the sole of an alle vled to the
yoke. The discyples wente &
dyd as Iesu comadid the þ
brought the alle & the Colce
and put on the theyr clothes
and set hym theron. Many of
the people spredde theyr gar
mēes i the waye/other cutte
dwine brasches fro the trees
and strawed the in the waye.
Moreover the people that
wente before/and they also
that folowed after cryed/
sayenge Hosanna the sonne
of Ians. Blesyd be he that
commeth in the name of the
Savuer of Macthewe.

A ij

The Hysteres and Gospels.

Cthe Hystell on the seconde
Sondaye in Aduent. The. xv.
Chapp. to h Romaynes. A.

Beehren what soever
Thynge are wrytten a
fore tyme are wrytten for our
learnyng that we thorowe
pacience and conforde of the
scrifture myght haue hope.
The god of pacience & conso-
lacion / gyue vnto every one
of you, that ye be lyke myn-
ded one towardes another af-
ter the ensample of Iesu chil-
drie that ye all agreeing togy-
ther may with one mouthe
honour god & the fader of
our lord iesu Chrysostom
receyue ye one an other as
Chrysostom receyued vs, to the
praye of god. And I say that
Iesu Chrysostom was a minister
of the Circunclyson for h tru-
the of god, to confirme the
promyses made vnto the fa-
thers. And let h gentylis prai-
se god for his mercy, as it is
wrytten, for thys cause I wi-
prayse the among the gentylis
and syng in thy name. And
agayn he sayeth ye gentylis re-
toysse with his people. Agay-
ne, prayse the lord all ye gen-
tyls, and laude him al nacyds
And in another place Esaias
sayeth there shalbe the rote
of Iesse, and he that shal rysse

to raygne ouer the gentyls;
in hym shall the gentyls trus,
The god of hope tyl you with
all ioye and peace in bylewyn-
ge, that ye may be ryche in ho-
pe thorowe the power of the
holie ghoste.

Cthe Gospell on the secunde
Sonday in Aduent. The. xii.
chappyter of Luke. D.


Eesus layde unto
his discypples the
re shalbe sygnes in
the Sonne, and in
the Mone, and in
the Stacces, and l the earth
the people shalbe i suche pit-
plerice that they shalbe nat tell
whiche way to turne the sel-
fnes. The see and the waues
shal rore, and mennes heires
shall sayle them for feare, and
for lokyng after thos thyn-
ges whiche shall come on the
erthe, for the powers of hinc
shall moue / & then shall they
se the sone of man come in a
cloud with power and great
glory, when these thynge
begyn to come to passe, then
loke vp and lyft vp your he-
des, for your redempcyon draw-
eth ny. And he shewed the
a simplayctude, behold the lyg-
ge tree: and all other trees
when they shutt forth thyn-
buddes, ye se and knowe of

þour owne selues that so:
weis the npe at handes. So
lyke wyle ye(whē ye se these
thynges come to passe) bnder
hande/that the kyndome of
god is ny. Wercely I saye vnto
you/this generacyon shall
not passe/tyl al be fulfylled
heuen & erthe shall passe but
my wordes shall nat passe.

Chapter on f. viii. Sodday
in Aduent. The kyrie psytel
and the. viii. Chaptyer to the
Chorinchyans.

Bethyn let me this
wyle esteme vs cuen
as the mynysters of
chyrche disposeris of
the secretes of god. Further
more it is requyzed of the di-
sposers/that they be founde
þaythfull with me is it but a
þetye small thyng / that I
halde be indged of you oþher
(of manes day no) I iuge nat
þyne owe selfe I knowe
rought by my selfe yet am I
anþerby iustifyed/it is the
þude that iudgeth me/ther-
we iudge noþhyng before þ
yme/bacyll the lorde come
whiche wyl lyghten thynges
that are hyd in darkenes: &
open the counseyles of þ her
us. And them shall every man
þine prayse of God.

Cathe Gospel on the. viii. Sod-
day in aduent. The. vii. chap.
of matthewe.

When Iohns beynge in pry-
son herde the workis of
Chryst he sente two of his di-
scypples and sayde vnto hym.
Arre thou he that shall come
or shall we loke for another.
Jesus answered & sayd vnto
them. Go and shewe Iohan
what ye haue herde and sene
The blynde se/the halce go/
the lyppers are clensed/the
defe heare/þ deade ar reþled
vp agayne; and the Gospell
is preached to the pore/and
happy is he that is nat hurte
by me Cuen as they departed
Jesus began to speake vnto
the people of Iohan what
went ye for to se in the wyl-
dernes went ye out to se a re-
de wauering with the wynde
other what went ye out for
to se. Went ye to se a man
clothed in softe rayment. Be
holde they that weare softe
cloþyng/are in kynges hon-
les. But what went ye out
for to se. Went ye out to se a
prophete?ye I saye vnto you
emore them aþþer for this
is he of whom it is wrytten.
Be holde I sende my messenger
before thy face/ which shall
þepare thy waye before the.

A iii

The Hystrelg and Gospels

C The Hystell on che. iij.
Sonday in Aduent che. iij.
Chapyter to the phylippay
nes. **A.**



Bethren reiop-
ce in the lorde
alway ad agay-
ne I say: retope
let your softnes
be knownen vn-
to all men. The lord is euen
at hande. Be nat carefull/but
in all thynges shewe your pe-
ticya unto god in prayer and
supplicacyon with gyuyng of
thankes. And the peace of
god whiche passeth al under-
standing kepe your hertes/g
myndes in Chrys Iesu.

C The Gospell on the . iij.
Sondaye in Aduent the fyre
Chapyter of Iohn. **C.**

When the Jewes sent p-
stes and Lemytes from
Ierusalē to axe Iohn what
art thou. And he confessed/g
denyed nat/and sayde playn-
ly I am nat Chrys and they
axed hym/what them: arte
thou Delyas and he sayde I
am nat/Arte thou a prophet
And he answered no. Than
sayde they unto hym. What
arte thou/that we may gyue
an answer to them that sent
vs. what sayest thou of thy
selfe;he sayd, I am the boyce his substaunce/ bearing up

of a cryar in the wylernes
make strayght the way of the
lorde/as sayde the prophere
esayas, And they which were
sent/were of the pharyses q
they axed hym and sayde vn-
to hym. Whys baptylest thou
them yf thou be nat Chrys
nor Delyas neyther a pphet
Johan answerten them say-
eng/ I baptyle with water/
but one is come amouge you
whom ye knowe nat. He it is
that cometh after me whiche
was before me/whose sholat
ched/I am nat worthy to be
lose. These thynges were
don in Bethabara be yonde
Iordan where Johan dyd
baptyle.

C The Hystell at hys mase
on Chrystmas day the

fyre Chapp. to the

Hebreues. **A.**

Bethren/god inty-
mes past dimerly g
many wavyes spake
unto the fatherys
prophetes/but in these late
dayes he hath spoken vno
vs by his sonne whome he
hath made heire of all thy-
nges/by whome also he made
the worlde. Whiche somme
beyng the bryngynnes of
his glory/and very ymage of
loues deynynge found
Ind the

all thynges with the worde
of hys power/hathe in hys
owne person pourged out syn-
nes/and syretch on the ryght
hande of the maiesty on hye/
and is more excellent them
the aungels/in as moche as
he hath by enheritaunce ob-
tyned an excellent name the
haue they/for vnto whiche
of the aungels sayde he at
any tym[e] thou arte my sone
thys day begate I che. And
agayne/I wyl be his father/
and he shall by my sone And
agayne when he bryngeth in
the fyste begotten sone in to
the worlde he sayth. And all
the aungels of god shal woz-
hyppe hym/and vnto the an-
gels he saythe he maketh his
angels spypkes and hys my-
sters flammes of syre but
vnto the sone he sayth god
thy seate shalbe for ever and
ever the cepter of the kyng-
dome is a ryght cepter.
Thou hast loued ryghewyt-
nes and hated iniquyte wher-
fore hathe god whiche is thy
god/anoynced the with the
rule of gladnes abone thy fel-
lowes and thou lorde in the
kyngwyng haſte layde the
foundacyon of the erthe.
And the heuenis are the wor-
des of thy handes. They shall

perilthe/but thou shalt endu-
re they al shal ware olde as
þoþe a garment/and as a ve-
sture shalt thou chaunge the
and they shalbe chaliged but
thou arte always the same
and thy yeres shall nat sayle.
C. The Gospell at hye malle
on Chrysmaſ day the
fyſt Chappiter of

Johan. A.



In the begyn-
nyng was the
worlde/and the
worlde was wi-
th god/and god
was the worlde
The same was in the begyn-
nyng with god. All thynges
were made by it; and with-
out it was made nochynge
that was made In it was ly-
fer and the lyfe was the lyght
of men: and the lyght shyn-
neth in the darkenes and the
darkenes comprehendeth it
not. There was a man sent
frome god whose name was
Johan. The same came as
a wytnes: to beare wytnes
of the lyght: that all men
through hym myght beleue:
he was nat the lyght/but to
beare wytnes of the lyght.
That was a true lyght/whi-
chelyghteth al me that come
in to the worlde/he was.

A lvi

The Mystles and Gospels

in the worlde/and the world
by hym was made/and the
worlde knewe him nat/he ca
me among his owne and his
owne receaued hym nat/but
to as many as receaued hym
gane power to be þ sones of
god/in that they blyued on
his name/whiche were borne
nat of blod nor of the wyll of
the fleshe/nor yet of the wyll
of men/but of god and the
worlde was made fleshe/and
dwelte amouge vs/and we
saw the glory of it/as þ glo
ry of the onely begotten sone
of the father/whiche worlde
was full of grace and verite.

Chapter the xvij. chapp
ter of the Actes of
the Apostels. **L**

Seu full of sayþe
þ power/byside greate
wondres & myracles
amonge the people.
Then therre arose certaine of
the synagoge:whiche are ca
led Lybertines & Syrenites/
and of Alerandria/and of Cy
lycia/and Asya/and disputed
with Steuen and they could
nat resynde the wysdome/and
the sayþe:with whiche he
spake. When they herde the
se thynges they heredes cla
ue a sonder:þ they gnashed

on him with theyz teeth big
he being ful of the holy gode
loked vp stedfastly with his
eyes in to heuen/ad sawe the
glory of god & Jesus stading
on the ryght hande of god/ad
sayd beholde: I se the heuens
ope and the sone of man stan
dynge on the ryght hande of
god. Then they gane ashor
te with a loude boyce & stop
ped theyz eares and ran vpon
hym all at ones/and cast hym
out of the cytie/and stoned
hym and the wytnesses layd
downe theyz clothes at a
ponge maske named saule
And they stoned Steuen at
lynge on/and sayenge: Loþ
Iesu receaue my spysse/and
he keneled downe and cryed
with aloude boyce. Lord lou
nat thys synne to them ther
ge. And whan he had thus
spoken/he fell a slepe in the
lorde.

Chapter the xviii. chapp
ter of matthewe. **D**

Iesus sayd vnto the
ewes/and they
loked vpon him beholde. I inde
unto you wyle wate
res/wysse men and scrupules
of them some shall ye scorne
in your synagoges/ad pret
ere from cytie to cytie that

In Englyshe. F. D. S.

A ryghtuous blode may fall gyue hym to dynke and the
on you, whiche was shed vpō shall eralte hym among his
the erth, from the blode of neyghbours & shal open hys
ryghtuous. Abel unto the blode of zacharias the sone of
Barrachias, whome ye slew byt wene the cōple & the aul-
ter. Merely I say unto you, at these thinges shall lyght vpō
this generacyon Ierusalem, Ierusalem, whiche kytest p-
phetes & stonest them which ar sent to the, how of þ wold
I hane gadred thy chylđren togyder, as the henne gade-
reth her chyckens vnder her
wyn ges, but ye wolde nat,
beholde your habynacyon
thalbe lefte unto you delola-
te for I say unto you, ye shal
nat le me hensforth tylle that
ye saye. Blyssed be he that cō-
meth in þ name of the lorde.
C The pystel on saynt Iohā
the euangelystes daye. Ecclē
sia 11. xv.

E that feareth God
wyll do good: & he þ
kepereth þ lawe shal
opcrayne wylsdome &
þe wyl come agayns hym as
an honorable mother: as a
woman yet a byrgyn shal the
receave hym. She shal fede
hym with the brede of lyfe &
understanding & the water
of holosome wylsdome she shal
3 com, what is that to þ, the

Isas sayde to peter
folow me Peter tur-
ned about & sawe þ
disciple whome Je-
sus loued folowyng whiche
alsoleued on his brest at su-
per, & sayd. Lorde whiche is
he þ shal betray the? Whe-
re Peter sawe hym he sayde to
Jesus. Lorde what shal he
here do? Jes̄ sayd unto hym
þt I wyll hane hym to racy
tyl I come, what is that to þ,
folow þ me. Then went this
sayeng abrode amouge the
brethren that that disciple
shulde nat dye And Jes̄ sayd
nat to hym, he shal nat dye,
but þt I wyll that he racy tyl
I com, what is that to þ, the

କାନ୍ତିର ପାଦମୁଖ ମହାଶୂନ୍ୟ

The Gospell on chyldemas daye. The seconde chapter of Matthew, L.
¶ He angell of þ lord appered to Joseph i drene layenge Arise &

323 looked

A io a lambe stode
on the mount
Syd and with
hym a hondred
and xiij. xx. ha-
uyng his fathers name wryt-
ten in theyr foghedes, and I
herde a boyce from heuen as
the sonde of many waters, &
as the boyce of a great thun-
der, & I herde the boyce of har-
pers harppynge wth theyr har-
pers, & they song as it were a
new song before the seate &
before the iiii. beastes, & the
elders & no man could serue
that song but the. L. s. xliij.
xx. which were redemed fr̄
þeret. These are they whiche
wer nat defyled wth wome,
for they are virgyns. These
folowe the labe whþter soe-
uer he goethe, these were re-
demed from men beyng the
tyll frutes vnto god & to the
lambe, & in theyr mouthes
was founde no gyle for they
are without spore before the
throne of god.

The angell of þ lord appered to Joseph i dreme laynge arise & take the chylde & his mother & flye in to Egypt & abyde therre tyl. I brynginge the woorde to herode wyl leke þ chylde to destrope hym. Then he arose & toke the chylde & hys moþer by myght & departed in to Egypte, & was there vnto the deeth of Herode, to fulfyll þ whiche was spokēn of the iorðe, by the prophet whiche saþt. out of Egypt haue I called my lone. Then herode oþeaunyng that he was mockēd of þ wysemen, was exceeding wroþe & sent forth to slewe all the children that were in bethleem & in all the tōlles therof as many as were two yere olde & vnder, accordinge to the tyme whiche he had diligenty serched out of the wyse men. Then was fulfylled þ whiche was spokēn by the prophete Jeremye laynge. On the hylles was a boyce herd, mountynge weþyng, & great lamentacyon. Rachel weþyng for her chylde

þens wolde nat be confor; went in to a ffre courre, to
red bycause they were nat. receaue hym a kyngdom and

Cthe pystel on saynt tho- thē to come agayne, he calle-
mas day of Canterbury the. de his ten seruantes, & delyue-
n.chap. to the Hebrew. **L.** red thē ten pounde layenge

Brethzen every hpe pest vnto thē. Bye & sell epi 3. cō
that his take stō amdg But hys cyreses hated hym,
men ys ordeyned for men, in & sence messēgers akte hym
thynges pertayninge to god layēge we wyll nat haue rhys
to office gyftes & sacrifices for mā to raygne ouer vs, and it
synnes with cam haue com- came to passe when he was
passion on the ygnoraunce, & come agayne & had receaued
on them that are out of the his kyngdom he comaunderd
hpe waye bycause þ he hym his seruantes to be called to
selke also his espalld wth hym to whome he gaue his
infirmitie for the which infir- money to, wþtē what euery
myces sake he is bounde to mā had done. The came the
offre for synnes, as well for fyfth layeng, lord thy pounde
his owne parte, as for þ peo- hach encreaseth the poside, &
ples. No mā taketh honoure he layd vnto hym well good
vnto hym selfe but, he that is seruante because þ wast layth
callid of god as was Iaron full i a very lytell thige take
cuen so likewyse chrysli hor- þ auctorite over te cyties: &
died hym self that he myght the other can layeng lorde.
be the hpe preest, but he glo- thy pounde hach encreaseth
ryfyed hym that layde vnto kyue poside red the same he
hym. Thou arte my sone, thys layde. And be thou also ruler
daye begat 3. the, as he also ouer syne cyties. And þ thy-
in another place speakeþ. de came and layd lorde, be-
Thou arte a preest for ever holde here thy poside which
after þ ordre of melchisedech 3. haue kept in a napkyn for
Cthe Gosspell on saynt tho I feared þ bycause thou arte
mas daye of Canterbury. The a streighte man, þ takest vp
xix.chapiter of Luke. **B.** þ thou laydest nat downe &
I Es put forthe a para- repest that þ dydest nat sowe
ble vnto his discipiles, And he layde to hym of thy-
sayge. A certayne noble mā owne mouche ludge. 3. the þ

euyll seruantes knewest thou
nat that I am a straite man/
takynge vp that I layde nat
downe & ceypinge that I dyd
nat sowe/wherfore them ga:
uest nat þ my money i to the
bake: & then at my comynge,
I myght haue reqyd myne
owne vauntage & he sayd to
þe þ stode by. Take fr̄d hym
that pounde & gyue it hym þ
hach tene pounde. And they
layde to hym Lorde he hath
then poside. I saye vnto you
that vnto all þe that haue it
shall be gyue. And fr̄d hym þ
hath nat/evē hach he hache
shall be take awaye fr̄d hym.
Moreover those myn enemy
es: whiche would nat that I
shoulde raygne ouer the bry
nge hytters cleþe before me/
and whē he had thus spoken
he pceded forth before them.
And wēt vp so to ierusalem.

C The psyll on the sonday
after Chrysmaſ day the iiij.
Chapl. to the Galatines. A

B methen I say that the
þeyre as lige as he is a
chylde differith nat from a ser
uante though he be lord of
allbut his vnder tutore: go
uerners/whyle the tyme apol
ted of the facher: even so we:
as lige as we were chyldren
we're in bondage vnder þo:

dinacions of the world but
whē the tyme was full come
god sente his sone borne oþ
womā: & made þonne vnto the
lawe: to redme them: whiche
were vnder the lawe: that we
þorow election myght recea
ue the inheritance that belon
ge the vnto the natural sones
þycause þe are sones God
hath sent the spiryte of hys
sone in to our herres/whiche
crieth Abba father wherfore
nowe arte thou nat a serua
unt: but a son: þf thou be the
sone thou art also the heþre
of god thought Chrys.

C The Gospell on the son
day after Chrysmaſ day the
secōd chappeter of Luke.

S oeph and Mary
the mother of Jesu
meruaylede those
þynges which wer
spoken of hym & Symed bly
fe de þe/ & sayd vnto Mary
hys mother behold thys chil
de shall be þ fall & resurreccis
of many in Israell/s sygne
whiche shal be spoke agaynt
& moreover the swerde shall
pearce thy soule that the
þroughes of many herres
may be opened & there was
Anna a þphetesse/ the dought
ter of þhannell of trybe of
Aser: and she was of a greate

age,
husb
wyg
awyl
and
newe
seru
pray
cam
and
hym
demi
as so
med
to th
retu
they
and
þdy
of w
god
Ca
dapt
to d

per
we
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lyu
ly a
wo
sed
þyt

age, and hadde lyued with an of our sauour iesu chrysche
husbande liuen yere from her which gaue hi selfe for vs to
byrgynpte and she had ben redeme vs from all vngryght
awydowe aboue fourte score wylenes & to pourge vs a per
and fourte yeares, whiche wet
neuer out of the Temple, but
serued there, with fastynge &
kes These chyngis speke and
prayer nyght and daye, & the
came forthe that same houre
and praysed god & spake of
hym, to all that lokede for re
dempcyon in Ierusalem and
as sone as they had perfour
med all thynges accordyngē
to the lawe of the lordē they
returned in to Galyle in to
theyr owne cytē Nazareth,
and þ chylde grewe & wered
strengē in spirte, and was ful
of wylome and the grace of
god was with hym.

Chapter on newe yeres
daye The secōde chapter vñ
to Tytus.

Most dere beloued
Tytus The grace
of gode that bryn
geth saluacyon vñ
to al men hath ap
pered and teacheth vs that
we shuld deny vngodlynes &
wordly lustes & that we shulde
lyue sober myndet ryghtwous
ly and godly in thys present
worlde, lokinge for the blys
ted hope and gloriouſe appe
ting of the myghtye god and

Chapter on newe yeres
daye The i. chapter of
Luke.

And whē þ eyght daye
was come þ the chylde
should, be circumsed hys na
me was called Iesus which
was named of the Angell be
fore he was conceaued in hys
mothers wombe.

Chapter on twelue daye
Eslayen.

Thō & receaue lyght Ies
usalē, for thy lyght is
come, & the glory of þ lord is
vpon þ, for behold darke
nes shall couer þ ezech and a
thiche myst the nacyons, but
þ lordē shall rysē as the sone
ouer the & hys glorie shall be
sene vpon þ, & the hechē shall
walke i thy lyght: & the kyn
ges in þ bryghnes þ is rysen
ouer the: lyft vpon thynges eyes
roude aboue & se all these are
gathered to gyther & are co
me to the thynges that come
þ farre & thy doughter shall
be ever by thy syde, the thou

The Pystels and Gospels.

halt le & halte haue plenty / people Israel. Them Herode
thy hereth shal wholder, & break
out in ioye when þ multitude and dilygently enquierde of
of these are turned to þ, & þ
armyse, of þ heþene are com
vnto þ The abundance of La
melleſ shal couer the þ D̄o
madorþes of Madiā & Iepha,
shal come al of the fr̄d Saba,
& bring golde, & fr̄akenſence &
shal pac þ prayſe of þ lordē.
Che goipell on the twelue
daye. The seconde chapt
ter of Mathewe. A.

When Jesus was borne i
Bethleem i Iury in þ
yme of kyng herode, behol-
de, there came wylle me from
þ West to Jerusalem sayenge
where is he þ is borne kyng
of þ Jewes, we haue sene hys
starre in þ West, & are come to
worshyppe hym. Herode the
kyng: after he hadde herde
thys was troubled, & all Je-
rusalem vnto hym, & he gathe-
ryd all þ chefe preestes & scribes
of þ people, & demaunded of
them wher Chyſt shoulde be
borne. They sayde vnto hym
in Bethleem i Iury for thus
it is wrytten by þ prophet. And
thou Bethlee in the lande of
Iury, arte nat þ less concer-
nynge the priſes of Juda for
but of the shall come a capta-
ne, whiche shall gouerne my

Vntil it came and stode ouer
the place were þ chylde was
when they sawe þ starre they
were meruaylout y glade and
entred in to the house: and
found the chylde with Marye
hys mother, & kneled down
and worshyppede hym, and
openede theyr treasures: and
offred vnto hym gyftes, gol-
de, frankenſence and myrtle.
And after theyr were war-
ned of god in theyr slepe, that
they shulde nat go agayn to
herode, they returned in to
theyr owne countree another
waye.

C The Pystell on the Son-
day with in the vies of
the Epiphany.

Thos receauē lyght Jeru-
ſalem. &c. ye shal fynde
this pystel on twelf day. l. vii.

Chapter viii
The Pystell on the Son-
day with in the weas of
the Epiphany.
This receane lyght Jers-
alem. &c. ye shal fynde
this pystel on twelf day. l. vi.

Thos receaue lyght Jeru
salem. &c. ye shal fynde
this pystel on twelf day. s. viij.

Cthe Gospell on the Son: god, that ye make your bo-
daye with in the bras of the dyes a quicke sacrefyce, holy
Epiphany. The fyfth chapt: & acceptable vnto god, whiche
ter of Ioham.

D. is your reasonable seruage of

Iohn lawe Jesu god, and fassyon nat your sel-
commynge vnto ues, lyke vnto this worlde
to hym sayde, but be ye changed in your
Beholde þ I am shape by þ renuyng of your
be of god, wht wyttes that ye may fele what
che take the thyng þ good, that acceptas
awaye the synne of þ worlde.
þys is he of whom I sayde: is for I say thow the grace
after me smeth a man which that vnto me gyuen is to me
was before me for he was ry man amoninge you, that no
þeþ I and I knewe hym man esteeme of hym selfe mor-
nat, but that he shuld be de: re hem it becommech hym to
clared to Israel Therfore and esteeme, but that he discretly
I com baptysyng with water iude of hym selfe accordyn-
g Ioham bare recorde sayeg. ge as god hath dealte to me:
I sawe the spirite descedyng ry man the measure of fayth
from heuen: like vnto a doue as we haue many membris
and it abode vpon hym and one body, and all membris
I knewe hym nat he þ sent haue nat one offyce, lowe
me to baptysle the in water beyng many are one body in
sayde vnto me vpon whome Chryste, & every man amon-
thou shalt se the spreyte desce
ge oure selues one anotheres
de and tary styal on hym that
membres.

same is he whiche baptyseth
with the holy goost. And I
saw and bare recorde: that
this is the sone of god.

Cthe fyfth on þ fyfth son:
daye after þ bras of the Ep-
iphanye the. xii. chapter to þ
Romans.

Brethren I beseeche you þ davel, as they retourned ho-
by the mercifulnes of me þ chylde Jesu bode stille i

E The Gospell on the fyfth
Soddaye after the bras of the
Epiphany. The seconde chas-
pyter of Luke.

When Jesu was. xii. yere
olde they were vp to Je-
rusale after þ consume of þ
feaste, whē they had fulfyled

A. feaste, whē they had fulfyled

The pyltles and gospels

Jerusalem vñknowynge to his facher & mother, for they supposed he had be in the company. They came a dayes tō ney, and sought hym amēge theyr kynsfolke & acquayntaunce, and founde hym nat. They wēte backe agayne to Jerusalem, and sought hym & it fortuned that after thre dayes, they founde hym in þ temple lytryng in the myddes of þ doctures bothe heastrynge them: and posynge them: and all that herd hym, marualed at his wytte and answeres & when they sawe hym they were astoyned, and his mother sayd vnto hym, sone why hast thou th̄ dealt with vs. Beholde thy facher and I haue soughte the sorowynge, & he sayd vnto them how is it, þ ye haue soughte me, wylle ye nat that I muste go about my fachers busynes and they vnderstode nat the sayeng: that he spake to the, and he mentes with them & came to Nazareth, and was obediyent to the but his mother kepte all these thynges in her herte, and Jesus increased in wyldom & age, & in fauour with god & man.

Cthe pyltell on the secon: de Sondaye after the vrias

of the Ep̄. The. xij. Chap. as
the Romayns. L.

Bethrē sayng that we haue dyuers gyfes, acordyng to the grace that is gyuen vnto vs, yf any man haue the gyfte of prophesye let hym haue it, & if it be agreeynge vnto the fayth Let hym that hath an offyce wayte on his office, let hym that teacheth take hede to his doctryne, let hym that exhorteth, gyue adstaunce to his exhortacyon, yf any man gyue, let hym do it with synglenes, let hym ruleth do it with dilygence, & any man shewe mercy, let hym do it with cheere fulnes let hym be without distymulacyon, hathe that whiche is enclaeue vnto that whiche is good. Be kynde one to another with brotherly loue, & gyuyng honoure, go one before another. Lette nat the busynes whiche ye haue bide be tedyous to you, be fuent in the spryte, applye your selues to the tyme, & ioyse in hope be pacient but bulacyon continue in prayr, dysirbyte vnto the necessite of the sayntes & dyligently to harbowre. Wylle them whiche persecute you blyse but curse nat, be merci with

the that are mercy/wepe with them that wepe be of lyke affection one toward another/be nat hys mynded/but make your selues equall to them of the lower sorte.

Chapter on the secunde Sonday after the bras of the Epiphany. The. viii. Cha-

piter of Iohann. A

Here was a mariage in cana a cytie of galyle & iels⁹ mother was there. Jesus was called also and his discy- ples unto the mariage & whē the wyne fayled Jesus mother layde unto hym they haue no wyne. Iels⁹ layde unto her/womā what haue I to do with the/myn houre ys nat yet com his mother layde unto the mynsters/what so e- ver he saythe unto you do it There were standyng vs. wa- ter porces of stone after the maner of purisience of the Jewes contayning two or. iii. hylkyns a pece. Iels⁹ sayd unto the yl the water porces & they fyllid the vp to þ harde brym/ & he sayd unto them. Drawe oure nowe/ & beare unto þ governour of þ feaste & they bare it. Whā the rul- ler of the feaste hadde tasseid the water þ was turnede un-

to wyne/ neyther knewe whē se it was/but the mynsters which dzeue þ water knewe he called the bryds grome ad sayde unto hym al men at the begynnyng/ set forth good wyne & when men be dronke them that whiche is worse/but thou hast kept backe the good wyne vnyll nowe. This begynnyng of myracles dyde Jesus in Cana of Galylle & shewed his gloriye & his disciples blyued on hym.

Chapter on the thrid. Sonday after the bras of the Epi- phany. The. ix. Chappyter to the Romayns.

Bethen be nat wyse in your owne opti- nids. Recompēce to no mā enyl for euell/puyde a foze hāde thynges honest in the syght of all men/þf it be possyble yet on your parche haue peace. with all men/dere- ly beloved auenge nat your selues/but gyue towme unto þ wrach of god/for it is wryte tenvegeasice is myn/ & I wyl rewarde saythe þ lorde Ther- fore þ thy enemy hūgre fe- de him/ þf he trusle gyue hym drynkis/ for i so dwynge þ shal- te heape cooles of fyre on his heed be nat ouer com of enyl/ but ouer cōe enyl w̄ goodnes

B 1

The Pystels and Gospels

Chapter the thrid
Sondaye after the vies of
the Epiphany. The viij. chapp.
of Matthewe.

When Iesus was come
townes fro the moutayn
muche people folowed hym &
so there came a Lepre & wor-
shypped hym sayeng/mayster/
þt thou wylte thou canste ma-
ke me cleene/he put forth his
hande & touched hym sayeng
I wyl be thou cleene & imme-
diately his leprosy was clesed
and Iesus sayd vnto hym/se-
thou tell no man/but go and
shew thy selfe to the priest/&
offre the gyfte that Moyses
comandide,in wynesse to the
wher Iesus was entred into
Capernaum/there came vnto
hym a certayne Leeturion/be-
sechynge hym & sayeng. May
ster my seruaunt lyet syche/at
home of the paleysse & is gre-
uously payned/& Iesus sayd
vnto hym. I wyll come & cur-
re hym. The Leeturion answe-
red sayd. Syr I am nat wor-
thy that thou shuldest come
vnder þ rofe of my house but
speake the word only and my
seruaunt shall be healed for
I also my selfe/am a man un-
der power & haue souldyours
under me/and I saye to one
go/and he goeth/and to ano-

ther come and he commerch
to my seruaunt do this/and
he doeth it. When Iesus
herde that he mecuapledde so
sayde to them þ hat folowed
him. Verely I saye vnto you
I haue nat founde so greate
faulch/no nat in Israel. I say
therfore vnto you that many
shall come fro the est ad wes/
and shal res wiche Abraham/
Isaac/ad Jacob/in the kyng
dome of heuen/and the chyl-
dren of the kyngdome shal be
caste out in to the vter dar-
knes/therre shal be wepyng
and gnashyng of teeth. The
Iesus sayde vnto the Cent-
ryon/go thy waye/and as þ
hast byleude/so be it to th/
and his seruaunt was healed
the same houre.

Chapter the fyfth
Sondaye after the vies of þ
Epiphany.the xiij. Chapte
to the Romayns.

Bethrene owne ne-
þyng to any man but
to loue one another
for he the louerh another ful-
fyllerh the law for these com-
maundementes thou shalt nat
comyt aduontry/thou shalt
nat kyl þ shalt nat stelle/þou
shalte nat beare fals wynes
Thou shalte nat desyre an so-
þe þt there be any other

commaundement. they are all one on ather if any man haue
comprehendyd in this sayeng. loue thy neyghboure as thy
selfe/loue hurceth nat his
neighbour. Therfore loue is
the fulkylynge of the lawe.

C The Gospell on the fourth
Monday after the bras of the
Epy. v. viii. Cha. of Matthe. **C**

When Iesus entred in
to a shyp and hys discy-
ples folowed hym ad beholde
there arose a great storme in
the see/in so moche that the
shyppe was hydde with wa-
ues and he was a slepe & hys
discypples came vnto hym/ ad
awoke hym sayenge. May-
ster lase vs we perysche/he
syd vnto them why are ye
fearful. O ye of lytell fayth.
Them he arose and rebuked
the wyndes and the see/and
there folowed a great calme/
and the men meruapled and
sayde what man is this/that
dothe wyndes & see obey hym.

C The Gystell on the fyft day
after the bras of the Epi-
phanye. The thirde Chapiter
to the Collosians. **B**

Bethren now as e-
lect of god holy ad
beloued put on ten
der mercy/kyndnes
humblenes of wynde/meke-
nes/long suffryng/forbering the blade was spronge vpon
B



Iesus sayde vnto his discypples
The kyngdome of hem is lyke
vnto a man whiche sowed good
seede in his felde:but whyle men
sleper here came his foo:and
sowed tares amouge the whea
te and went hys way. When
nes long suffryng/forbering the blade was spronge vpon
B

The Psyllies and Gospells

and had brought forth fruyz/ an vncovertible crowne; I
te thē appered the tares also
The seruautes came to the
householder; and sayde vnto
hym. Syr lowedes nat thou
goode seede in thy close/ from
whense then hache it tares
he sayde to thē the enuyous
man hath done this. Thē the
seruautes sayd vnto hym.
Wylt thou thē that we go
gather thē & he sayd nay, lest
whyle ye go about to wede
oute the tares ye plucke vp
also with thē the wheate by
the rotes let bothe grow to
gyther tyl haruest com in ty-
me of heruest/ I wyl saye vnto
my reapers/gather ye fyfth
the tares/ & bynde thē yn she-
ues/to be brent/but gather
the wheate in to my barne.

C The Psyllell on the Son-
day after weddyng goeth
out called Septuage. The. i.
Psyllell to the Corinthyans/
and the. ii. Chap. D

B Brethren pceyue you
nat how that they
whiche rynne s a cour-
se rynne all yet but one recey-
ueth the rewarde/ so rynne s
ye may oprayne. Every man
that proued maystres abstay-
neth from al thynges/ & they
do it to obtaine a corrupty-
ble crowne/but we to obtain

an vncovertible crowne; I
therfore so runne nat as at
anvncertaine thyng so fyght
I nat as one that beathet
the ayre but I came my body
and brynge hym in to subiec-
cyon/ less after that I haue
preached to other I my selfe
shulde be a cast awaye. Bre-
threne I wolde nat that ye
shulde be ignorante of this/
as youre fathers were all un-
der a cloude/ and all passed
thorowe the see/ and were al
baptysed vnder Moyses in
the cloude/ & in the see/ and
dyd al eache of one spirituall
meate / and dyd all drynke
of one maner of spirituall
drynke and they dronke of s
spyrituall rocke that folo-
wed them whiche rocke was
Chrysie.

C The Gospell on the Son-
day after weddyng goeth
out called Septuagesima the
xx. Chappiter of Matth. A

I Esus sayde vnto his
discypples. The kyng
dome of heuen is ly-
ke vnto an househol-
der/ whiche went out early in
mornynge to hyre labourers
to his brynnyard/ & he agreed
with the labourers for ape-
ny a day & sent thē in his by-
nard. & he went out abone

the thyrde houre, and sawe haue borne the burchen and other standyng p'dell in the here of þ daye. He answered unto one of them sayeng frende I do the no wronge, dyddest thou nat agre with me for a peny. Take that whiche ys thy dutye, and go thy waye, I wyll gyue vnto thy laste, as moche as to the, is it nat laufull for me to do as me lyketh with myne owne eyne because. I am good, so the last shal be fyfth, and þ fyfth shal be laste for many are called, and fewe be chosen.

C The pystel on the Soddaye
of. i.e. the second pystel to
the Corinthyas and
the. xi. chappy-

ter. B.

B Rechthen suffre folcs
gladly bycause þ ye
youtre selues ar wyse,
forþ ye suffre euyn yf a man
byng you in to bondage, yf a man deuoure,
yf a man take, yf a man exalte hym selfe yf
a man smyte you on the face
I speke as zcertnyng rebuke
as though we had be weake
howbeit wheryn so euer any
man dare be bolde, I speake
folysshely. I dare be bolde al-
so. They are hebrues so am I.
They are Israelytes, euyn so
am I. They are the sede of
Ibrahim, euyn so am I. They

B viii

The Vyrtuels and Gospels

are the mynisters of christ. ¶ **C**oncerning the Gospell on the Sonne
speake as a sole. ¶ I am more. daye of. Ix. The. viii. chapt.
In labours more abundant ter of Luke. ¶ A.
of the i stypes aboue measur re, in p[ro]p[ri]etate more plentuously,
in dethe ofte of the Jewes, sy were come to Iesus oute of
ue tymes receaued ¶ I, every the cypres: he spak by a simili
tyme. xl. stypes saue one. tude & lower went out to sow
Thysle was I beaten with his sede. And as he sowed: so
roddes. I was ones stoned. me fel by the way syde and it
I suffred thysle shype wreke was troden vnder fete; and h
nyght and daye haue I bee in foules of the ayre devoured
the depth of the see in iorne yf vp and some fel on stones:
yngel of ten. In parels of wa: and as soone as it was spoun
ters in parell of robbers in ge vp: þt wyddred away by
leoperdyes of myn owne naz cause it lacked moyntnes: and
cyon, in leoperdyes among some fell amonge thornes: &
the hechē. I haue ben in pa: the thornes spronge vp with
relles in cypres, in parcelles in it: & choked it. And some fel
wildernes, in parcelles in the on good grounde: and spoun
see in parcelles amonge false ge vp and bare fruyt an hon
brechren in labour and tra: dred folde. And as he layde
uayle, in watchyng often in these thynges: he cryed: he þ
higre: in thysl in falsynge of hath eares to heare: let hym
ten: i colde & in nakednes: be: heare, his discyples asked hi
syde the thyn ges whiche out sayenge, what maner simplic
wardely happen vnto me: I tude this shulde be, & he sayde
am combred dayly & care for vnto you it is gyne to knowe
all congregacions Who is the secretes of the kyngdome
sycke: & I am nat sycke who of god, but to other in similit
is herte I sayth: and my herte tides, that when they se, they
burneth nat yf I must nedes shuld nat se and when they
reioyce: I wyll rejoyce of my: hear, they shulde nat vnder
ne infirmityes. God þ father stade, the symylitude is this,
of oure lord iehu chrys[ti]st, which The sede is the wodw of god,
is blyssed for evermore kno: those that are besyde þ wape
wethat g[ra]t nat, are they that heare and after

warde cometh the dewpli and no loue, I were nothyng.
 takeh awaþe þ word ouce of And though I bestowed all
 theyz hertes, lest they shoulde my goodes to rede the poore,
 byleue and be saued. They and though I gaue my body
 on the stonnes, are they which even that I burned, and yet
 when they heare the worde haue no loue, it profytech me
 receave it wþt soþe, & these nothing, loue suffreth long
 haue no tores, whiche for a & is curteous, loue enuyeth
 whyle byleue, and in tyme of nat loue doþ nat frowardly,
 temptacyð god awaye. That swelletch nat dealeth nat dys-
 whiche fell amonge thornes, honestyl seketh nat her owne
 are they which heare and go is nat prouoked to angre
 forth, and are choked wþ care thynketh nat euyll, reiopreth
 and ryches and voluptuous nat in inuite, but reiopreth
 lyng, and bryng forþ no in þ truch suffreth all thige,
 fruyce. That i þ good groud, bysuech all thinges, hopeþ
 they are whiche with a good all thinges, and endureþ in
 and pare hert, heare þ worde all thiges. Though that the
 and kepe it, and bryng forth prophesyeng fayle, other tong-
 fruyce with pacience. ges shall cease, or knowlege
 banyſſe away, yet loue fal-
 led never away for our know-
 lege is vnparyte, and our p-
 phesyeng is vnparyte, but
 when that whiche is parfyte
 is come, them that whiche
 is vnparyte shalbe done a-
 waye, when I was a chylde.
 I speake as a chylde. I under-
 stood as a chylde, I imagined
 as a chyld, but as sonne as I
 was a man I put awaye all
 childylshenes, nowe we see in
 cretes, and all knowlege, ye
 a glasse even in a darke speaz-
 yf I had all fayth so that I kinge but when shall we
 woulde moue moutaynes out see face to face. now I
 of theyz places, and yet had know vnparytly But whan

B ill

The Wystell on the Sodday
 of l. the fyfte Wystell to the
 Corinþians. The
 riþ. chapter. A.

Bzechren thoughe I
 speake wþt the con-
 ges of men and an-
 gels, and yet had no loue I
 were euer as soundyng brasle
 and as a tynklynge cymball.
 And though I coulde pro-
 phesy, and vnderstode all se-
 cretes, and all knowlege, ye
 I had all fayth so that I
 woulde moue moutaynes out
 see face to face. now I
 of theyz places, and yet had know vnparytly But whan

The Pystels and Gospels

Shall I knowe euen as I am led hi, bycause he shuld hold
knowe, nowe abydech, sayth, his peace & he moche þ more
hope, & loue, euen these thre, cryed, The sonne of Dauid
but the chefe of the is loue,

C The Gospell on the Son:
day of. i. The. xviii. Chappter
of Luke. f.

L Etsis toke vnto him
the twelue and sayd
vnto them beholde
we go vp to Ierusa-
lem, & all shall be fulfylled þ
are wrytē by the prophetes
of the lones of man, he shall
be deuyured vnto the gēryls,
and shal be mocked, and shal
be despoyefullly entreated, &
shall be spetten on, and whe
they haue scurged hym, they
wyll put hym to ded and the
thyrd day shal he arysse agayn
They vnderstode none of the-
se chynges and thys sayinge
was hyd from the, and they
percyued nat the chynges
whiche were spoken, it cam to
passee as he was come nye vn-
to Ieryco, a certayne blynde
man satte by the waye syde
beggyng, and when he herde
the people passee by, he asked
what it meante. They sayde
vnto hym, that Jesus of na-
zareth went by: and he cryed
sayeng, Jes' the sone of Da-
uid haue mercy on me, and offerynge vnto the lordre pou-

when he was come nere, he
asked hym sayenge. Whar
wylt thou that I do vnto the
and he sayde, lorde þ I maye
receave my syght, Jesus sayd
vnto hym Receave thy syghe
thy sayth hath sauē þ, and
immediatly he sauē and for-
lowed hym prayng god &
al the people whē they sauē
it, gaue launde to god.

C The pystell on Ashewed
mylday. The seconde cha-

piter of Johel. D.

O Wre lorde sayth tuc-
ne to me w̄ all your
herettes, in fastynge &
lamētation, & teare
your herettes, & nat youre ga-
mentes, & turne vnto þ lorde
your god for he is full of mer-
cy, & compasyon long yere he be
angry, and great in mercy, &
repenthet when he his at the
poynt to punysshe, who can
tell whether the lorde wyll
turne and haue compasyon
and shall leane after hym a
blyssyng, sacryfice & dynke,
offerynge vnto the lordre pou-

þioclayme fassynge, and cal a Cierely I saye vnto you: they congregacyon, gather þ þeo: haue theyr rewarde. But þ ple togyther, bring thou the wher thou fastest anoynt thy cliders to one place, gather þ ne heed; and walleþ thy face: yonge children and they that that it appere nat vnto men take the brestes togytuer, let how that thou fastest: but vn the bryde grome come out of to thy father that is in secret his chambre, and the bryde and thy father which leythe out of her parlour, let þ þre: in secrete: shall rewarde the esles that mynyster vnto the openly. Gather nat treasure lorde wepeþ byt wene the poþ to gyther on erth where ruste cheþ the alter, and saye spare and mothes corrupte: & wheþ lorde thy people and delyuer re theues breake through & nat thyne enherytance vnto steale but gather the treasuruke that the heþen shuld re to gyther in heuen where raygne ouer the, why shulde neþher rust: nor mothes corþ they say among the nacyons rupt: and wher theues neþ where is theyr god And the ther breake vp nor yet steale: lorde enuyed for his laudes For wher soever youre treaslake and had compasyon on lufe ps: there wyll youre herþ his people & the lord answe: tes be also.

red and sayde vnto hys peo: ¶ The þystell on þ kyng Hð: ple beholde I sent you corne daye in Lent the seconde þþ: newe wyne and oyle þ þe shal stell to the Corþnþys. The: be satylfyed therwþ neþher vi.chapiter.

A. wyll I delyuer you any more **B** iethen we erore you vnto the heþen.

¶ The Gospell on Ashed: grace of god in bayne, for he wenesday The. vi.chapiter sayth I haue herde þ in a ty: of þatnewe. **B.** me accepted, and in the day

G riss sayd vnto his of saluacyon haue I slukered discypleþ when ye the Beholde nowe is the wel faste, be nat sadde accepted tyme, beholde nowe as the hypocrytes is the daye of saluacyon, let are, for they disfy: vs gyue no man occasyon of gote theyr faces þ it myght ewyll, that in oure offyce be spere vnto men þ they faste, founde no faute but in al thi:

The Hystels and Gospels.

ges let vs be haue oure selues as the ministres of god.
I moche pacience in affliccy: ons, in necessite, in anguyls: the in scrypes, in prysommet, in scryfe in laboure, i warcke, i fastyng, in purenes, i know: ledge, in longe sufferyng, in kyndnes, in the holy ghost, in loue unkayned, in the wordes of trueth, i the power of god by the armure of ryghtwyse: nes on the ryght hande, and on the lyft hande in honoure and dishonour, in euyl repor: te & good reporte, as discey: uers, & yet true, as unknowe, as dyenge and behold we yet lyue, as chastened and nat kylled, as sorrowynge and yet alway merye, as poore and yet make many ryche, as ha: wyng nothyng and yet pos: sellyng all thynges,

If thou be the sone of god, ch: maunde that these stunes be made breaude. He answered and sayde. It is wrytten, man shall nat lyue onely by breaude, but by every worde that procedeth out of þ mou: the of god. Then the deuyll toke hym vp in to the holy cyte, and set hym on a pyna: cle of the temple and sayde vnto hym þ thou be the sone of god, cast thy selfe downe for it is wrytten, he shall gy: ne his angels charge ouer the, and with theyr handes they shall holde the vp that þ dasch nat thy fote agaynst a stone. Jesus sayde to hym, thys is wrytten also. Thou shalt nat repte thy lorde god. The deuyll toke hym upa: gayne & set hym in to an ere: dynge hye mountayne and shewyd hym all the kyngd: mes of the worlde and all the glory of them, and sayd vnto hym, all these wyl I gyue the, yf thou wyl fall dowe and worshyp me. Them sayd Jesus vnto hym, anoyde Sa: than for it is wrytte. Thou shalt worshyp thy lorde god, and hym only shalte thou serue.

C The Gospell on the fyfth Sonday in Lent The iiiij. chapyter, of Aga: chewe. A.

Wh^ere Jes^s was lede away of the spicite in to wyl: dernes to be tempted of the deuyll And when he hadde fa: sted forty dayes and forty nyghtes, at the laste he was an hungred. Them came vnto hym the repter, and sayde,

C The Hystell on the secondi sonday in Lent, the fyfth psal

to the Tessalonyans. The man which was a Cananite fourth Chapter. A.

We beseche you brethe: cryed vnto hym sayeng, haue mercy on me lord the sone of lorde Jes^r that you encrease more & more even as ye haue receaued of vs how ye ought to walke and to please god, to remeber what comande- ments, we gaue you in the name of the lorde Jesu christ, for this is the wyl of god, eue that ye shulde be holy, & that ye shuld abyeyne fro forny- cyon þ every one of you shuld knowe howe to kepe hys ves- sel holynes & honoure. And nat in the lust of cōcupysses, as do þ heachē which knowe nat god nat no man go to farre & defraude his brother in bargayning, because þ lorde is a venger of all suche thin- ges as we tolde you before tyme, and testyfied vnto you for god hathe nat callede vs vnto vniennes, but vnto ho- lyneſſ Chryſt Jes^r our lord,

A. came out of the same costes & tyously vexed with a deuyll to answeſ. The came to him his discypples and besought hym sayeng, send her away for she foloweth vs cryenge, he answered and sayd, I am nat sent, but vnto the loste shepe of the house of Israell. Them she came and worshyp ped hym, sayeng mayster suc- ker me, he answered & sayde it is nat good, to take þ chyl- drens bred and to cast it to þ whelpes, he answered & sayd it is truth neuertheles the whelpes eate of the crōmes whiche fall from theyr may- sters table them Jes^r answe- red & sayd vnto her, O wōma great is thy fayth, be it to þ eue as thou desyrest, and her daughter was made hole, eue at that same houre.

C The Gospell on the secon-
de Sonday in Lent the. xv.
Chapiter of Mathewe, L.

Iesus went thence & departed i to the co-
ties of Tyre & Sydd
And beholde a wo-

C The gospell on the. iii.

Sōdaye in Lent

to the Ephē-

syans

the. v.

chappiter.

Z.

The pyftles and gospels

Brethren be ye folowers of god as deters chyldren, & walk in loue even as Chrys loued vs; and gaue him selfe for vs : an oftryng & a sacrefyce of alweite lauer to god, so that fornicacyon and all vnclemes or coneturousnes be nat ones named amdg you, as it bechmethe sayntes, neyther sylchynes, neyther folys she talkyng neyther gestyng which are nat comely but rather giuyng of thankes for this ye know that no wromber: other vncleane persone or coneturous persone whiche is the worshyppe of images, hath any inherytance i the kyngdome of Chrysle and of god. Let no man deceyue you with bayne wordes, for chorowe such chynges commeth the wrath of god vpon the childeyn of vmbylene. Be nat therfore compaunons with therye were ones darknesse: but are nowe lyght in þ lorde walke as chyldren of lyght for the kyngdome of the spycye, is in all goodnes ryghtwyses and trueth.

C The Gospell on the xxxiiij.
Sonday in Lent the xi. Cha-
piter of Luke.



Jesus was a caslynge out a deuyll, which was domme And it foloweth when the deuyll was gone out, the domme spake þ the people wondred. Some of them sayde he casteth out deuylls, by þ power of Belzebub, the cheyfe of the deuylls and other tempted hym sekyng of hym a signe from heuē he knewe theyl thoughes and sayde vnto them. Every kyngdome at debate wychyn it selfe shall be desolate And one house shall fall vpon an other. So if Sacha be denyded with i hym selfe, how shal his kyngdom endure, because ye saye that I cast out deuylls by the power of Belzebub, if I by the powre of Belzebub, cast oure deuylls by whose power, do yourellien caste the oure. Therfore shal they be your iudges, but if I with the synger of god caste out deuylls no wubte, the kyngdome of god is componyoun you when a strong man armed watched his house. That he possesseþ, is þ peace but when a stronger then he commeth vpon hym, & ouercommeth hym he taketh his

hym hys harneys wherin he
crusid, & diuydeth his goodes
he þ is nat w̄ me is agaynst
me, & he that gathereth nat
w̄ me scattereth whē the vn-
cleane spirite is gone out of
a mand, he walketh through
waterlese places sekyngr rest
and whē he syndeth none he
sayest I wyl returne agayne
vnto my house whē I cam
out, and when he commeth,
he syndeth it swēpt and gar-
nished. Them goeth he and
taketh seuen other sp̄rites
with hym worse thē hym self
and they entre in and dwell
there and the ende of the ma-
is worse thē the begynnnyng.
It fortuned as he thy spake
a certayn woman of the com-
pany lyfte vpp her boyce, and
sayd vnto hym, happy is the
wombe that bare the and te-
pappes whiche gane þ luke
and he sayd happy are they
that bear e the worde of god
and kepe it.

The Wyßell on myldent
sondaye. The. iiii. Chapiter
to the Galathians.

Brethren it is wrytten,
þat abrahā had two
sones þ one by a bōde mayde,
the other by a fre woman ye
and he which was of the bōd

woman w̄s borne after the
fleshe but he whiche was of
the free woman was borne
by promple whiche thynges
be toke mysteri for these wo-
men are two testamētes the
one from the mounte Syna,
whiche gendreth vnto bond-
age, which is Agar, for mo-
unte Syna is called Agar in
Arabia, and bordreth vpon
the cyte whiche is now Jeru-
salem, and is in bondage w̄
her chyldren. But Jerusalē
which is aboue, is free which
is the mother of vs all, for it
is wrytten reioyce þ bareyn
þ bearest no chyldren, breke
forth and cry thou that tra-
naylest nat, for the desolate
hath many mo chyldrene thē
she whiche hath an husbāde.
Brethren we are after þ man-
er of Isaac chyldren of pro-
myse but as thē he that was
borne carnally, p̄secuted hym
that was borne spiritually.
Euen so is it now neverthe-
lesse what sayeth the scriptu-
re, Cast awaie the bond wo-
man and her sone, for the sō-
ne of the bōd womā shall nat
be heire, with the sone of the
free woman. So thē brethre:
we are nat chyldrene of þ bo-
unde woman but of the free
woman.

The Pystels and Gospelg

Cthe Gospell on mydelent nombre aboue syue thousa-
Sondaye the. vi. chap. of
Johan.



Jesus went his
way ouer þ see to þe that were set downe,
of Galyle nye And lykewyse of the sylyhes,
to a cyte called as moche as they wold, whē
tyberias, and a great multytu
de folowed hym, bycause they
had sene the myracles that
he dyd on them whiche were
dyeased. Jesus went vp i to
a mountayne, & ther he late
with hys discypples, & Easter
a feast of the Jewes was nye
þe Jesus lyfte vp hys eyes
& lawe a great company com
vnto hym & sayd vnto þhi-
lyp. whē shall we bye bread
that these myght eate. This
he sayde to proue hym for hi
selfe knew what he wold do.
Philipp answered hym. Two
hondred peny worth of brea
de are nat sufficiet for them
that every man myght haue
a lytell. Then sayd vnto hym
one of his discypples Andrew
Symbpceters brother. The-
re is a lade here, whiche hath
syue barley loues, and two
sylyhes but what is þ amōge
so many, Jesus sayd, make þ
people to sylt downe there
was moche haye in the place.
And the men sate downe, in

A. gaue rankes. And gaue to þ
discypples. And his discypples,
they had eaten ynough he
sayd vnto his discypples, ga-
ther vp the broken meate þ
remayneth that nothighe be
lost. They gathered it togy-
ther, & fylled twelue basketis
with the brokē meate of the
syue barley loue whiche bro-
ken meate remayned vnto
them that had eten. The tho-
se men when they had sene þ
myracle that Jesu dyd, sayde
This is of a truch, the pro-
phet whiche shal come in to
the worlde.

Cthe Pystell on passyon
Sondaye. The. ix. Chappyc
to the Hebrewes.

Brethren Chrysostom being
an hye prees of god thi-
ges to come came by a grea-
ter & a more pfect tabernacle
nat made with handes, that
is to say nat of this maner
bildyng neyther by the blode
of Bottes & Calues, but by
his owne blod, he entred ones
for all i to the holy place and
founde eternal redempcyon,
And the men sate downe, in

of Botes, & the ashes of an the deyyl, but I honour my
Deyker whē it was sprynced fater & ye haue dishonoured
purifyped the vncleane as me. I leke nat myn owne
thouchyng the purifypenge of prayle but there is one that
the fleshe, how moche more seketh and iudgeth. Verely
shall the blode of Chrysle, verely. I saye vnto you, yf a
whiche thowowe the eternall mā kepe my sayēges, he shall
sperte ofred hym selfe wiz never se deth. Then sayd the
thout spot to god, pourge Jewes to hym, nowe knowe
oure consciences from deeo we þ thou hast þ deyyl, Abra
workes for to serue þ lyuyng ham is deed, & also the pþphe-
god and for this cause is he the medpatourc of the newe
the medpatourc of the newe
Testamēt that thowow deach neuer taste deth arte þ grea-
whiche chaunsed for the re-
ter the oure fater A brahā,
dempcyon of those transgrel whiche is deed, & the prophe-
spons the were in the fyſte
Testamēt they whiche were thy selfe Jesus answered yf
called myght receaue the p: I honour my selfe, my ho-
myle of eternall iherytaſce.
C The Gospell on Pallyon my fater þ honoureth me,
sondaye. The. viii. chapi-

ter of Johan.

F.

Lesus sayde vnto the company of the Jewes and the ye preestes, which of you can rebuke me of synne if I say the truthe, why do nat ye byleue me he that is of god heareth goddes wordes ye therfore heare the nat, bycause ye are nat of god. Them answered the Jewes & sayd vnto hym: say we nat wel, þ thou arte a verely I say vnto you yet Abrahā was, I am the toke they Jesus answered: I hane nat vp lione to cast at hi, but ies̄

The Pystels and Go spels.

hyd hym selfe and went out
of the temple.

C The Pystel on Palmes
daye. The seconde Chappeter
to the philippians. A.

B ethren let the same
mynd be i you, which
was in Chryſt Iesu. Which
leynge in the ſhape of god &
thought it not robbery to be
equal w god. Neuertheleſſe
he made hym ſelfe of no repu-
tacion, and toke on hym the
shape of a ſeruaunt & became
lyke unto me, and was ſoule
in his apparell as a man, he
humbled hym ſelfe and be-
came obedyent unto death,
even the deaſh of the croſſe,
wherfore god hath exalted
hym, and gauen hym a name
aboue all names, that in the
name of Iesu ſhulde every
knee bowe, both of thynges
in heuen, and thynges i erth
and thynges vnder erth, and
that all tonges ſhulde confeſ-
ſe, the Iesu Chryſt is the
lorde unto the prayſe of god
the father.

C The pallyon on palme
Sonday. The xvii.
Chapiter of Ihesus
therwe. A.

E lus ſayde unto
his diſcyples ye
know that after
this daye ſhal be ea-
ſter & the ſone of
man ſhall be deliuered to
be crucyfed, the aſembled
togither the cheſte preſtis &
the ſcribes, and the elders of
the people in to the palay of
the hye preſt which was ca-
lled Caſphas, & helde a cou-
ſell how they myght take Ie-
ſus by ſubtylte, & kyl hym,
but they ſayde, nat on þ holy
daye, leſt any trouble arife
amonge the people, whē Ie-
ſus was in Bethany in the
house of Symon the lypper,
there cam unto hym a woman
whiche had an alabaster box
of preuous oyntement, and
powred it on his hede as he
ſate at þ bōrde, whē his di-
ſcyples ſaw he that they hadde
dignacyd, ſayenge, what ne-
ded this waſt? this oyntement
myght haue ben well ſoldes
gauen to the poore, whē ielv
underſtoode that, he ſayd to
them why trouble ye the wo-
man. She hath wrought a
good worke vpon me, for ye
ſhal haue poore folke alway-
es with you, but me ſhall ye
nat haue alwayes And in þ
ſhe caſted this oyntement on

my body she dyd it to burye
me with all. Merely I say vnto
you where soever thys Bo-
spel shall be pached through
out al the world there shal al-
so this that she hath done be-
wilde for a memorayall of her.
The one of the twelue called
Judas ysraeloth werte vnto þ
these pestes & sayd what wyl
you gyue me & I wyl delyuer
þym vnto you & they appoynted
vnto hym thrytyn peices of
silver and from the tyme he
sought oportunitate to betray
þym. The fyfth daye of swete
breade the discypules came to
Jesus sayeng vnto hym whe-
re wyl thou that we prepare
for the to eate the Paschall
Me and he sayd go in to the
yme vnto suche a man & lay
vnto hym the mayster sayth
my tyme is at hadde I wyl ke-
pe myn Easter at thy house
with my discypules & the disci-
ples dyd as Jesus had apoynted
them and made redy the
Easter lambe when the even
was come he satte downe with
þm. And as they dyd eate he
sayde Merely I say vnto you
that one of you shall betraye
me & they were excedynge sor-
owfull & began every one of
them to say vnto hym is it
I mayster he answered sayd,

He that deþeth his hande vñ
me & the dysþe shall betray me
the sonne of ma goeth as it is
wypre of hym but who be to
that man by whom the sone
of ma shal be betrayed it had
ben good for that man yf he
had never ben borne. Then
Iudas which betrayed hym an-
swered & sayd Is it I mayster
he sayd vnto hym thou
hast sayd as they dyd eate ie-
sus toke breade & gane takes
brak it & gave it to the disci-
ples & sayde take eate this is
my body & he toke the cup ad
ranked & gane it the sayeng
drynke of it euery one for thys
my blod of the new Testamēt
that shal be shed for many for
the remission of sythes I saye
vnto you I wyl nat drynke
hensforȝe of this fruyte of the
wyne tree vntyl that day
when I shall drinke it newe
with you in my fathers kyng
dome & when they had sayd
gracer they wert out to moue
Dlyuere. Then sayd Jesu vnto
them al ye shal be offendyd
by me this nyghte for it is wri-
ten I wyl smyte the sheperde
and the shewe of the flocke
shalbe scattered abrode but
after I am risse agayn I wyl
go before you in to Galyle.

L

The Pystels and Gospels

Unto hym: though al me shuld
be offendyd by the: yet wold
I be never offendyd. Jesus
sayd unto hym. Verely I say
vnto þ: that this same nyght
before the cocke crewe thou
shall deny me thrise. Peter
sayd unto hym. þf I shuld dye
with the: yet wold I nat deny
the: ykewyse also sayd al the
discypples. Then went Jesus
with them in to a place which
is called Bethsemene: And
sayde vnto the dysscypples: lyt
hye here: whyle I go ad pray
þdder; and he toke with hym
Peter and the two sones of
zebedee: and began to waxe so
rowfull: and to be in agonye.
Then sayd Jesus vnto them:
my soule is heuy euen vnto
he dehertarye here: & watch
with me. And he went a lytell
aparte: and fel flatte on hys
face and prayed sayenge.
O my fader: if it be possyble
let thys cuppe passe from me:
nenerthles: nat as I wyll:
but as thou wyl: ad he came
vnto the discypples: and founde
them a slepe and sayde to Pe
ter. What could ye nat wat
the with me one houre: wat
the and pray: that ye al nat in
to temptacyon: the spyrte is
wyllynge: but the fleſſe is
weake. He went away ones

more and prayed sayenge.
O my fader: yf thys cuppe
cam nat passe away from me
but that I dyynke of it: thy
wyll be fulfylled: and he cam
and founde the a slepe agayn
for they eyes were heuy: &
he left them and went agayn
and prayed the thryde tyme/
sayeng the same wordes. The
came he to his discypples and
sayd vnto them. Slepe hens
fore and take youre rest: take
hede the houre is at hande/
and the sonne of man shalde
betrayed in to the handes of
syffers. Wyse let vs be gonyng/
behold: he is at had that shal
betray me. Whyle he yet spa
ke/loo Judas one of the twel
ue came ad with hym a great
multitude/ with swerdeſ and
staues/ sent from the cheſt of
the preſteſ and eldeſ of the
people/ and he that betrayed
hym/ had gyuen the a token/
sayeng who so euer I kypleþ
same is he: lay hedes on hym/
And forth with all he came to
Jesus/ & sayde. Hayle mayster
And kypled hym/ & Jesuſ sayd
vnto hym: Friend wherfore
art þ com. The cam they and
layd hedes on Jesuſ & toke hiſ
And behold one of the which
were with Jesuſ stretched out
his had & drew his swerd ad

In Englyshe: To xviii

stroke a serualit of þe pest & and sayde: Thys felowe
smote of is eare The sayd ies^r sayd. I came destroye the
vnto hym. Put vp thy swerd temple of god/and brylde it
in to h^t he the:for al þay had agayn in ih. dayes. And the
on the swerd:thal piske with cheyk preest arose and sayd to
the swerd:eyther tinkelst thou hym/answerest thou nothing
that I can nat nowe pray to howis it that these here wit:
my father & he shall gyue me nesse agaynst the/ But iesus
mo the. r. legiōs of abgeles helde it peace. And the cheyk
but how the shuld the scryptru preest answered and sayd to
res he fulfylled:for so must it hym I charge the in the na:
be. The same tyme sayde Ie: me of the kyuyng god/that þ
sus to þ multitudene be com tel ws wheret thou be Chryſt
out as it were vnto a thefe the sonne of god. Jesus sayd
with swerdes & staves for to to hym thou haste sayde ne:
take me: I late dayly teching nercheles I say vnto you/he
in te ƿerple amonge you: & ye re after shall yele the sonne of
take me nat. Al this was done man sytrynge on the ryghe
that þ scriptures of the pphe hande of power/and come in
ies myght be fulfylled. Then the cloudes of the skye. The
all the discyples forsoke hym the hye preest ret hys clothes
and fledde. And they toke Ie layeng. He hath blasphemed
sus & let hym to Cayphas the what ned we of any moo wit
hye pest/where the scrybes & nesses/beholde/now ye haue
the elders where assembled/ herde hys blasphemy/what
and peter folowed hym a far tyuk ye. They answered and
re of/vnto the hye pestes pla sayd:he is worthy to dye/the
ce. And wet in/and late with spacie they in hys face/ & bnf:
the serualites/tose the ende. fected hym with sylls/ and
The cheyk pestes/ & the elders other smote hym/with the
pall the counsel/sought fals palme of theyz handes on the
witties agaynst Jesus for to face/sayenge/ Tel vs thou
put him to death/but founde Chryſt who is he that smote
none in so moche that when the. Peter sat without in
many fals wytnesses came/ the palayes/and a damseel
per founde they none. At the came to hym sayeng Thou al
lost cam two fals wytnesses so wass with iesus of Galyle

L 9

The Pystels and Gospels

but he denied before them al
sayēg I wote nat what thou
sayest. When he was gone
out in to the porche/another
wenche sawe hym and sayde
vnto them that were there.
This folowe was also wch
Jesus of Nazareth/ & agayn
he denied with an othe that
he knew nat the man. And
after a whyle came vnto hym
they that stode by/ & sayd vnto
Peter/Surely thou art even
one of them/for thy speache
bewrayeth the. Them began
he to curse/ & to swere that he
knewe nat the man. & imme-
diately the cocke crewe/ & Pe-
ter remembred the wordes of
Jesus whiche sayd vnto hym.
Before the cocke crewe/ thou
shalt deny me thysle And wet
out at þ dores/ and wept byt-
terly whē the mornynge was
come al the cheyf preestes ad
the elders of the people hel-
de a coulsell agaynst Jesus/to
put him to deyth and broughte
him bounde & deluyured him
vnto þōtins Pylate the debi-
te. The whē Judas whiche
betrayed hym/sawe that he
was condēned/ he repented
him selfe/ & brought agayn the
þxx. places of syluer to þ hym
preestes & elders sayēg. I haue
syld/betrayeng the innocent
blode. And they sayd what is
that to þs/se thou to that.
And he cast downe the syluer
places in the cōple & departed
and went & honge hym selfe/
& the cheyf preestes toke the
syluer places & sayed It is nat
lawfull for to put them in to
the treasury/because it is the
þryce of blode/and they toke
coulsell/ and bought wth the
a potters felde/to burye stra-
gers in/wherfore the felde is
called the felde of blode vnto
this daye. Them was fulsyp-
led that whiche was spoken
by Jeremy the prophet sayēg
and they toke. xx. syluer pi-
xes/ þþysle of hym that was
valued/whome they boughte
of the chyldren of Israel/ and
they gaue the for the potters
felde/as the lord appoynted
me. Jesus stode before the de-
bite/ and the debite axed him
sayeng. Art thou the kyng of
the Jewes. Jesus sayde vnto
hym. Thou sayest/ and when
he was accused of the cheyf
preestes and elders/he answē-
red nothynge. Then sayde þy-
late vnto him/herest thou nat
how many thynges they laye
agayns the/ and he answēred
to hym never a worde in so
muche that þ debite meray-
led greatly. At the feest the

debit was wont to deliuer & walshed his handes before
vnco þ people a prisoner whō þ people sayenge. I am inno-
they worlde desyze. He had cent of þ blode of this iust p-
þe a notable prisoner called son. And þ ye shall se. Then
Barrabas, & when they were answered all the people and
gathered togþher, þylate sayde. His blode be on vs, &
sayd vnto þe; whether wyl on our chyldren. The let he
þe that I, gyue lose vnto you Barrabas lose vnto þe, and
Barrabas or Jesus which is scourgede iesus & deliuered
called Chryste, for he knew hym to be crucifyed. The the
wel, that for enuye they had sondyours of þ debite toke
deliuered hym when he was Iesu vnto the come hal. and
let dwyne to gyue Judgement vnto hym all þ com-
his wyfe sent to hym sayenge. Haue þ nothyng to do with
that iust man for I haue suf-
fered many thynges this daye
in þ dreame about him. But
þ cheþf preesies & the elders
had swaded the people, that
they shulde axe Barrabas, &
shulde distroy Jesus. Then þ
debyte answered & sayd vnto
them. whether of the twayne
wyl ye that I let lose vnto
you, and they sayd Barrabas
þylate sayd vnto them what
shall I do then with Jesus,
which is called Chryste. They
all sayde to hym, let hym be
crucifyed. The sayde the debi-
te; what euyll hath he done.
And they cryed þ more, sayeng
let hym be crucifyed. when
þylate sawe þ he preuyaled
nothyng but that more busi-
nes was made, he toke water

& smote hym on the hed. And
bowed they þenees before
hym & mocked hym, sayenge.
Haply kyng of the Jewes, &
spotted on hym, & toke þ rede
& smote hym on the hed. And
when they hadde moked hym,
they toke þ robe of þs agayn
& put hys owne regement on
hym & lede hym awaye to cru-
cify hym. And as they came
out, they founde a man of Cy-
ren, named Symon: hym they
compellede to beare his crosse.

+ And whe they cam vnto þ
place, called Golgorha, þ is
to say a place of deedmes scu-
les theygane him byneger to
drynk meglede with gall, and
wher he casted thereto he

L iii

The pystels and gospels

wolde nat drynke, when they there dackenes ouer all þ lab
had crucifyed hym, they par-
tede his garmentes, and dyd
caste lottes to fulkyll þ was
spoken by the prophet. They
denydde my garmentes amog
then, & upon my vesture dyd
caste lottes and they late and
watched hym there, and they
set vp ouer his hed the cause
of hys dech wrytten. This is
the kynge of the Jewes, and
there were two theunes cruci-
fyed wþ him, one on the ryght
hande, and another on the
lefte. They that passed by, re-
uyleden hym, waggyng their
heedes, and sayenge, Thou
that destroyest the temple of
god & buyldest it i thie dayes
lame chyselife, þf thou be the
sonne of god, come downe fr̄ the
thecrosse, lykewyse also the
lype preestes mockynge hym,
with the scrybes and elders
sayde. He saued other, hym
self he cam nat lame, þf he be
the kynge of Israell, let hym
now come downe from þ cros-
se, and we wyl blyue hym, he
trusted i god, let hym deluyer
hym nowe, þf he wyl haue
hym, for he sayde I am the
sonne of god. That same also
they fearede greatly sayng, of
the theunes which were cruci-
fyed with hym, castle in his god. And many women were
there, unto the synth houre. And
about þ synth houre Iesus
cryed wþ a lond voyce, saynge,
Ely Ely Lama Albatany.
That is to saye Agg god, my
god why hast þ forsaken me,
Some of them þ fode therre,
when they herde þ sayd This
man calleth for Helyas. And
strayt way one of the rame
toke a sponge & fyllid it full
of bynegre, & put it on a rede,
& gaue hym to drynke. Other
sayde, let be, leste vs se whet-
ter Helyas wyll come and de-
lyuer hym. Jesu cryed agayn
with a lond voyce and yelded
vp the ghost. And beholde the
vayle of the temple dyd rent
in twayne, from the coppere
þ bottome. And the erth sh-
quake. And þ stones dydrent
and graues dyd open, and þ
bodyes of many saltes whiche
slept, arose & came out of the
graues after his Resurreccyon
and came in to the holy cite,
& appered unto many, when
the Centuryon and they that
were wþ hym watchyng. Jesu
sawethe earthe quake & tho-
ghes which happened,
sonne of god. That same also
they fearede greatly sayng, of
the theunes which were cruci-
fyed with hym, castle in his god. And many women were
there, beholdyng hym a farre

of whiche folowed Jesu from saye vnto the people, he is ry-
salte, ministryng vnto him sen from death, an y laste ec-
mong whiche was Mary magdaleyne, & Mary the mo-
ther of James & Ioses & the mother of zebedes chyldren.
Wher y enē was come therē
came a ryche man of aramaia
named Joseph, whiche
also was Jesus discypole. He
wet to pylate & begget y bo-
dy of Jesus. Then pylate co-
maunded the body to be dely-
nered & Joseph toke y body &
wrappyd it in a cleane lynyn
clothe, and put it in hys new
tobe which he had hewē out
wyn in y toke. And rolled a
great stōne at y doore of y Sepulchre,
& departed. And therē
was Mary magdaleyn & the
mother Mary tryng ouer
agaynst the Sepulchre.

The Gospell on Palme, Sondaye.

The next daye that fo-
loweth good fryday, y
hye preestes & pharisees got
the selues to pylate & sayde.
Syr we remembre that this de-
ceauer sayde whyle he was
yet alyne. After. viij. dayes I
will acyse agayne. Thomaside the
therfore y Sepulchre be ma-
sayde vnto the I am he, they
be sure, vntyl y thyrde dape,
went backwardes & fell to
leest perauctor his discypoles y grounde & he asked the
come & seale hym away, and gatz, whō seke ye. They sayd,



Iesus went forth w
his discypoles ouer y
broke Cedron wher
was a gardyne, so
the which he entred with his
discypoles. Judas also, whiche
betrayed him knew the place
for JESUS ofrymes resorted
therer with his discypoles. Ju-
das then after he hadde recea-
ued abond of me, & mynisters
of y hye preestes & pharisees
came thicer with lanternes &
fyrebrodes & wepōs. The iel's

knowyng al thinges y shulde
come on hym went forth and
sayd vnto them whom seke
ye. They answered hym Jesu
of nazareth. Iesus sayd vnto
them. I am he. Judas also
which betrayed hym, stode vñ
therfore the, but as soone as he hadde
sayde vnto the I am he, they
be sure, vntyl y thyrde dape,
went backwardes & fell to
leest perauctor his discypoles y grounde & he asked the
come & seale hym away, and gatz, whō seke ye. They sayd,

C lxx

The Pystels and Gospels

Jesus of Nazareth. Jesus therē sayd the damsell that
answered. I sayd unto you, kepte þ doze, unto Peter are
I am he, þf ye leke me, let the nat thou one of this mans di-
se go theyr way, that þ layen scyppes he sayd I am nat. The
ge myght be fulfylled whiche seruautes and the mynyfiers
he spake. Of þe whiche thou stode there & hate made a fyre
gauest me, haue I nat lost of coles, for it was colde, and
one. Symō peter had a sword they warmede þe selues. þe
and dwewe it, & smote the hys ther also stode amonge them, þ
preestes seruaunt & cut of his warmed hym selfe. The hys
ryght eare The seruautes na preest axed Jesus of his discy-
me was Malchus The sayd þles & of his doctrine. Jesus
Jesus unto Peter put vp thy answered him: I spake openly
swerd to þ sheath shal I nat in the worlde I ever caught
dynke of þ cuppe my fater in þ Synagoge & in þ tem-
hathe gauen me, The the cō ple whither al þ Jewes resop-
pany & the captayn & the mi- ted & in secrete haue I sayde
nisters of the Jewes toke þe nothige, why a rest þ me, are
sus & bounde hym & let hym them whiche herde me, what
away to Anna fysse, for he I sayd unto th̄, behold they
was fater in law unto Ca- cam tel what I sayd. When
phas which was þ hys preest he had thus spokē one of the
þ sam vere Caphas was he ministers which stode by, smo-
þ gane counsel to the iewes þ te Jesus on the face layenge,
it was expedient, þ one man answerest thou the hys preest
shuld dye for the people. And so, Jesus answered hym, þf I
Symon Peter folowede Jes⁹ haue euyll spoken beare wyt-
and another discypole, that dy nesse of þ euyll, þf I haue well
scypple was knowē of the hys spoken why imprest thou me.
preest, & went in with Jesus i And Annas sent hym bounde
to the þalays of þ hys preest unto Caphas þ hys preest,
but Peter stode at the doore Symon peter stode & warmed
without. The went out the hym selfe and they sayd unto
other dyscypole, whiche was hym arte thou nat also one
knowē unto the hys preest: of hys discypples. He denyede
& spake to the damsell þ kept it and sayde. I am nat. One
the doore and brought in þe: of the seruautes of the hys

preest, hys colen whose eare Peter smote of layde vnto hi dyd nat I se the in þ gardeyn with hym. Peter denied it agayne, and immediatly the cocke crewe The led they Jesus from Capphas in to the hall of iudgemēte. It was in the mornyng, & they them selues wete nat in to the iudgement hall, lest they shulde be defyled, but that they myght eare the Paschall lambe. By late then went out vnto the, and sayd. What accusacyon bynge ye agaynste this man. They answered and sayd vnto him yf he were nat an exyl doer, we wolde not haue deluyered hym vnto þ. The sayde pylate vnto then, take ye hi, & judge hym after your owne lawe. Then the Jewes sayd vnto him, It is not lawfull for vs to put any man to dech. That þ wordes of iel^o myght be fulfilled, whiche he spake sygniseng what dech he shulde dye. Then pylate entred in to the iudgemente hal agayne and called Jesus and sayd vnto hym. Art thou þ kyng of the iewes Jes^us answered? sayeste thou that of thy selfe, or dyd other tel it the of me. Pylate answered? Am I a iewe, Thynke owne nacyd and

þye preestes haue deluyered the vnto me, what hast thou done. Jesus answered þy kyngdome is nat of this worlde. yf my kyngdome were of this worlde then worlde my mynisters surely fyght that I shuld nat be deluyered to þiewes, But now is my kyngdome nat from hense. Pylate sayde vnto hym. Art thou a kyng, Then Jesus answered Thou sayest that I am a kyng for this cause was I boorne, and for this cause came I in to the worlde, that I shul beare witnesse vnto the trueth, and al that are of the truth heare my boyce. Pylate sayd vnto hym, What thi ge is trueth, and whē he had sayde that, he wete out agayne vnto the Jewes, and sayd vnto them. I fynde in hym no cause at al, ye haue a custome that I shulde deluyer you one lose at Easter. Wyll ye that I lose vnto you the kyng of the Jewes. Then cryed they all agayne sayȝe, Nat hym but Barrabas, that Barrabas was a rober. Then pylate toke Jesus and scourged hym, & the souldyours woldis a crowne of thornes and put it on his heed and they dyd on hym a purple garnet, and

The Vyseles and Gospels

sayd. H aye kyng of þ Jewes and they smote hym on the face. pylate wente for the agayne, & sayde vnto th̄. Beholde, I brynge hym for the to you, that ye may know, þ I fynde no faute in hym. Then came Jes̄ forth weareing a crowne of thorne & a robe of purple, & pylate sayd vnto th̄, beholde the mā. Whē þ h̄e preestes & mynysters sawe hym, they cryed sayēg Crucifye hym, crucifye hym. pylate sayd vnto them. Take ye him & crucifye hym for I fynde no cause in hym. The iewes answered hym, we haue a lawe & by our lawe he ought to dye because he made hym selfe the sone of god. When pylate herde the sayēg, he was þ more afayrd, and went agayne in to þ iudgement hall: and sayde vnto Jes̄. whense art thou but Jes̄ gaue him none answere. The pylate sayd vnto hi, speakest þ not vnto me knowest thou nat that y haue power to crucifye the, & haue power to lose þ. Jes̄ answered. Thou couldest haue no power at al agaynst me, except it were gyuen the from aboue. Therfore he that delyuered me vnto the, is more in synne, and fro th̄selforth sought pylate mea- nes to lose hym, but þ Jewes cryed sayēg. þt thou let hym go, thou art nat Cesar's fren- de. For who soever makeþ hym selfe a kyng, is agaynst Cesar whē pylate herde that sayēg: he brought iesus forþ and sat downe to gyue sente- ment but in the Hebrewe tonge Gabbatha, it was the Saboth euēn whiche falleth in the easter feest, and aboue the. vi. houre, he sayde vnto þ Jewes, behold your kyng, they cryed away with hym awaye w̄ hym crucifye hym. pylate sayd vnto them I crucifye your kyng. The h̄e preestes answered we ha- ue no kyng but cesar. Then delyuered he hym vnto them to be crucifyed, and they to- ke Jes̄ and ledde hym away and he bare hys crosse, and wente for the i to a place cal- led the place of deedmens sculles, whiche is named in Hebrewe Golgotha, wher they crucifyed him, and two other with hi, on eyther syde one: and Jes̄ in the myd- des, and pylate wrote his cytle, and put it on the crosse. The wryting was Jes̄us of Nazareth kyng of þ Jewes Thys cytle rede many of the

Jewes, for the place where her for his owne. After that Jesus was crucyfied, was whē to the lytie. And it was written, in Hebrewe, Breke, and late. Then sayde the hye preestes of þ Jewes to pilate wryte nat kyng of þ Jewes, but that he sayd I am kinge of the Jewes. pilate answe red what I haue witten þ I haue wryte. Then þ soul dyours, when they had crucy fied Jesus toke his garmen tes & made fourte partes, to every souldyour a parte, and also þ cote þ cote was with out seme wþoughþ vpon thoro we out, & they sayd one to another, let vs not deuyde it, but caste lottes who shal haue it. that þ scripture myght be fulfylled whiche sayth. They peed my raymet amþ then, & on my cote dyd caste lottes & the souldyours dyd suche thynges i dede. There stode by that crosse of Jesus his mother: his mother sy ðer Mary the wyfe of Cleophas & mary Magdaleyne when Jes' sawe his mother & the discypole stāding whom he loued, he sayde vnto his mother. Momā beholde thy sonne. The sayd he vnto þ discypole, beholde thy mother, & from þ houre þ discypole toke when jesus perceaued þ all thynges were perfourmed þ þ scripture myght be fulfyl led, he sayde. I chyrst, there stode a vessell full of wyneger by & they fyllid a spōge with wyneger, & bounde it about with ysopo, and put it to his mouth as lone as Jesus had receaued of the wyneger he sayd it is fynished, & bowed his & heed gaue vp the gost. The iewes them bycause it was þ Saboth even þ the bodyes shulde not remayne vpō the crosse on the saboth day, for that saboth day was an hye day, besought Pilate that they legges myght be broke and that they myght be taken downe. Then came the souldyours and brake þ legges of the fyſt, and of the other whiche was crucyfied with Jesus but whē they cam to Jes' & sawe þ he was dead all redy they brake not his legges but one of the soul dyours with a spere thrusse hym in to the syde, & forth w̄ came there out blode & wa ter, & he þ sawe it bare recorde, & his recordis crewe, & he knoweth þ he sayd true þ ye myghtheue also. These thi ges were done þ þ scripture

The pystles and gospels

Child be fulfylled, ye shal not
breake a bone of hym, and
agayne another scripture
sayth They shal loke on hym
whome they perced.

The Gospell on good fridai.



ster þ Joseph
of Aramatchia,
whiche was a
discyple of iesu,
but secretly for
feare of the

Jewes, besought þylate þ
he myght take downe þ body
of Iesus & þylate gaue hym
lycence, and there came also
Nichodemus whiche at the
begynnyng came to Iesus
by nyght & broughte of myr-
re and cloes myngled togy-
ther about an. L. pounde
weyght. Then toke they the
body of Iesu and wounde it
in lynnyn clothes with the
odoures as the maner of the
Jewes is to bury, and in the
place where Iesus was cru-
cifyed was a gardeyn & in the
gardeyn a new sepulcre whe-
rin was never man layde.
There layde they Iesus by-
cause of the Jewes saboch
even for the sepulchre was
nye at hande.

The pystell on Easter day
the fyfth pystell to the Corin-

thyans. The. vi. chap. L.

Bleuen, þ ye may be new-
dow as ye ate swet breade,
For chryst our Easter lambe
is offred vp for vs, Therfore
let vs kepe holy daye: not w
olde leuen nether with the
leuen of malycousnes and
wyckednes, but w the swete
breade of purenes & truch,

The gospell on Easter day
The. xvi. cha. of Marke, L.



Acy magdalayne
and mary Jacobi
& salome, bought
odoures that they
migght come and
anoynt Iesus. And erely in
the mornyng the next daye
after the Saboth daye, they
cam vnto the Sepulcre, wher
the stōne was rysen and they
sayde one to another, who
shall tolle vs awaye the stōne
from that doze of the Sepul-
chre. And when they loked,
they saw how the stōne was
rolled away for it was a very
great one. And they went in
to the Sepulcre: and sawe a
yonge man sytrynge on the
ryght syde clothed in a long
whyte garment & they were
abashed, and he sayde vnto
them, be nat afraide, ye seke
Iesus of Nazareth whiche

was crucifyed, he is risen, he maunded vs to preache vnto the people & testifeye that it is he that is ordeyned of god a iudge of quicke and dead. To hym gyue al the prophetes witnes: that thowere his name shall receyue remission of synnes all þ bypleue th hym.

Chappell on the monday in the Easter weke. The schappyter of the Actes of þ Apostles.

¶.

Peter stode vp ambyg the people and sayd vnto them, ye know wel that Iesus Christ was preached throughout al Iuray, and began in galile after the baptyme whiche Iohan preached, howe god anonymed Iesus of Nazareth with the holy ghost, & with power, whiche Jesu wæt about dyng good, & healing al that were oppressed of the deuyls for god was with hym and we are wytnesses of al thynges whiche he dyd in the lande of the Jewes and at Ierusalem, whom they slew, and hong on tree hym god reysed vp þ thyrde daye, and shewed hym openly: nat to al the people, but vnto vs wytnesses chose before of god: whiche eare & manke with hym: after he arose from ded. And he com



Chappell on the monday in the Easter weke The xliii. Chappyter of Luke.

Mo of the discyples of Jesu wente that same daye to a cafel whiche was from Ierusalem about thre score fo longes: called Emmaus: and they talked togynther of al these thynges that had happened. And it chaunsed: as they communed togyther & reasoned: þ Iesus hym selfe drewen were: and were with the but theyr eyes were holden that they coulde not knowe hym and he sayd vnto the. What manner of menynge are these that ye haue one to another as ye walke & are sadde. And þ one of the named Cleophas answered & sayde vnto hym: art thou onely a straunger in Ierusalem, & hast nat knownen the thynges whiche haue

The Psytels and Gospels

chaunsed there I these dayes in al scripturez which were
to whome he layde what thi written of hym & they drewe
ges, & they sayd unto hym of nye unto the castel whiche
Iesus of Nazareth whiche they went to and he made
was a prophete, myghty in dede & worde before god and
all the people. And howe the hys preestes & our rulers de-
lyuered hym to be condēned to deth and haue cruceyfed
hym, but we trusted that it shuld haue ben he that shuld
hane delyuered israel. And as touchyng all these thyng-
es, to day is euēn the thrid daye, that they were done, ye
and certayne women also of our company made vs also-
nyed, which came erely unto the Sepulchre and founde
nat his body, & came sayeng that they had sene a visyd of
angels, whiche sayd that he was aliyue, and certeyne of
the whiche were with vs wen they waye to the Sepulchre
and founde it euēn so as the women had sayde but hym
they sawe nat. And he sayde unto them. O folcs & slowe
of herte to blyue al that the prophetes hane spoken, ought
nat christ to haue suffered these thynges and to entre in to
his glory. And he began at Moses and at al the prophete-
tes & interpreted unto them

The psytell on the tewys daye in the Easter weke The
xii. chappyter of the Actes of the Apostoles.

L

Pule stode vp &
beckned with
the hande and
sayde. ye men &
brethren chyl-
dren of the gene-

racyd of Abraham, and who they were abasshed & a frayd
socuer amonge you feared supposyng that they hadde
god, to you is this worde of sene a spyrte, And he sayde
saluacion sent. The inhabi- vnto the. Why are ye trou-
ters of Jerusalem and theyz bled, and why do thoughtes
rulers bycause they knew hi arysse in your hertes, beholde
nat, nor yet the voyses of the my handes & my fete that it
prophetes whiche are redde is euē my selfe hadle me & se,
every saboth day they haue for spyrtes haue not fleshe &
fulsyld them in condenyng bones as ye se me haue , and
hym. And when they founde when he had thus spoken he
no cause of deth in hym, yet shewed the his handes & his
desyred they pylate to kyl hi fete & whyle they yet bylued
and when they had fulsyld nat for ioy, & wodred, he sayd
al that were written of hym, vnto them, haue ye here any
they toke hym downe from meate, and they gaue hym a
the tree & put hym in a Se- pece of a broyled fylshe, and
pulchre, But god rased hym of an hony combe , and he
agayne from deth, & he was toke it and eate it before the
sene many dayes of the which and he sayde vnto the. These
came with hym from Galyle are the wordes whiche I
to Jerusalem, which are his spake vnto you, whyle I was
witnesses vnto the people. yet with you that al must be
And we declare vnto you, fulsyld whiche were wyte-
howe þ þ pmyse made vnto ten of me in the lawe of God
the fathers god hathc ful- ses, and in te prophetes, and
syld vnto vs theyz chyldre, in the psalmes. Them ope-
þ he rased vp iesu agayne. ned he theyz wyttes, þ they
The Gospell on tewisday myght vnderstande the scry-
in the easter weke. The xxith pture, & sayd vnto the, thus
chappyter of Luke. S. is it wyttē, & th̄t behoueth



Elus hym selfe
stode i the myd-
des of his discy-
ples and sayde
vnto the peace
be w̄ you And

The Bystels and Gospels

chyrll to suffre/and to cyse a:
gayne from deth the iij. day.
And þ repe taunce & remyslyng
of synnes shulde be patched in
his name among al nations.
Gospell on the wednys
day in the Easter weke. The
ij. Chapp. of the Actes of the
apostles.

Peter openyng hys
mouch sayd ye men
of Israe l & al ye that
feare god.heare god
of Abrahā Isaac & Jacob/the
god of our fathers had glory
fyed his sone Iesus/whom ye
betraed & denyed in the ples-
ce of pylate when he had indi-
ged him to be losed/but ye de-
nyed the holy ghost & iustis de-
fyed a Micer to be gauen
you ad kyld the lord of lyfe
whom god hath reysed from
deth/of the which we are wit-
nesses/and nowe brethen I
know þ chorowe ygnorance
ye dyd it/as dyd also your
heddes/but god which shewed
before by the mouth of al his
þpheres þ Chryst shuld suffre/
hath thus wylle falkyld it.
Repent therfore & come/þ
you syfcs may be done away.

Gospell on the wed-
nesday in the easter weke the
xxi. Chap. of Iohann.

After þ Iesu shewed
hym selfe agayne to
his discyples at the
see of Tiberias & on
thys wylle shewed he hym selfe
There were to gyther Symon
peter and Thomas which is
called Dydymus And Mattha-
uel of cana a cyrpe of galyle
and the sonnes of zebedes &
two other of the discyples
Symon peter sayd vnto the
I go a fyllyng They sayd
vnto hym we also wyll go w
the. They went theyr waye
entred into a ship straute waye
& that nyghte caught they
nothynge but when the mor
nyng was nowe come Iesus
stode on the shore neuerthe
les the discyples knewe nat
that it was Iesu sayde vnto
the, syrs haue ye any meate.
They answered hym no and
he sayd vnto the, caste out þ
net on the ryght syde of the
shyd and ye shal fynde. They
caste out & anone they were
nat able to drawe it, for the
multytude of fyshes. Them
sayd the discyples whos Iesu
loued vnto Peter, it is þ lord
Whan Symon Peter herde
that it was þ lord, he gyrd
his mettel to hym for he was
naked, and sprang in to the
water. see the other discyples came

by shyp for they were not farre
re from lande/but as it were
two hondred cubytes & they
drewen þ nette with fyshes. As
sonne as they were come to lade/
they sawe hote coles & fy
she layd therdes breaude. Jesus
sayd vnto them bryngynge of the
fyfthe whiche ye haue caughte
þymb Peter stepped forches
drewen þ nette to lade full of
greate fyfhes an hondred &
lith. & for all there were so ma
ny/ yet was nat þ nette broz
de. Jesu sayd vnto the. Come
& dyne. And none of þ discip
ples durst are hym/what arte
thou for they knewe that it
was þ lord. Jesus the came
and toke breaude & gaue the
fyfthe lykewylle. And this is
now the thrid tyme that Je
sus appered to hys discyples
after þ he was rySEN agayne
from deach.

The Wyself on þ fyfth Son
day after Easter daye called
low sonday/the fyfth Wyself
of Iohh. and þ fyfth Chapp.

Most deere beloved bre
þre all that is borne of
god ouercometh þ worlde/&
this is the vitory that ouer
commeth the world/euen our
fayth who is it that ouercō
meth the world/but he which
blyeueth that Jesus is þ lone

of god. This Jesus Christ
he þ came by water & blode/
nat by water only but by wa
ter & blode/ & it is the spypre
that hereth wþnesse/becaus
se þ spypre is truely/for the
re are thre whiche beare record
in heuyn/the fether/the word
& the holy ghost/& these thre
are one/ for there are thre
whiche beare recorde in earth.
The spypre/the water/and
blode/ & these the are on e/þ
we receaue the wþnesse of
men/the wþnesse of god is
greater for this is þ wþnes
se of god/whiche he testifed
of his sonne he that blyeueth
on the sonne of god/hath wþ
nese in hym selfe.

The Gosspell on the fyfth
Sonday after Easter day cal
led lowe Sonday. The. xv.
Chappter of Iohan.

Fhe sam day at nyght
whiche was the mor
rowe after the Sa
baoth day/when the
dores were shutte where the
discyples were assembled to
gycher for feare of the Jewes
came Jesus/ & stode in þ myd
des/ & sayde to the. Peace be
with you/ & when he hadde so
sayde/he shewed vnto them
his handes/ & hys syde. Then
were the discyples glad when

The Pystels and Gospels

they sawe the lorde. He sayd
Jesus to the agayne. Peace
be with you. As my facher set
me/euen so send I you/s whē
he had syde that he bretched
on them & sayde unto the re-
ceave the holy ghost who soe-
uers synnes ye remyt they are
remitted vnto them and who
soeuers synnes ye retayne/
they are retayned but Tho-
mas one of the twelue called
Didimus was nat with the
when Jesu came/ the other di-
scyppes sayd unto hym. We
haue sene the lorde/s he sayde
unto the/ except I se in his ha-
des/ the pnyt of the nayles/
and put my synger in the ho-
les of the nayles/ and thruste
my hāde in to his syde I wyll
nat bylene. And after viii.
dayes/ agayne/ his dyscyples
were within: Thomas with
the. The ca Jesus whē the do-
res were shult & stode in the
myddes & sayd. Peace be with
you. after hāde he to Tho-
mas/ bryngē thy synger hy-
ther/ se my hādes/ & bryngē
thy hāde & thruste it in to my
syde/s be nat faythlesse but
bylenyng. Thomas answered
and sayd unto hym my lorde
and my god Jesus sayde vn-
to him. Thomas bicauſe thou
hast sene me therfore thou by-

lewest. Happy are they þ hath
nat sene/ and yet bylene. And
many other sygnes dyd Jesu
in the pſence of his discyppes
which are nat wyrte in this
boke. These are wyrten that
ye myght bylene that Jesu is
chrysle the lone of māz that
in bylenyng/ ye myght haue
lyke thorowe his name.

Cthe Pystel on the. vi. Son-
day after Easter daye the
fyfth pystel of Peter the
þ. chapter. L.

Most dere beloued bre-
þere Chrissie suffred for
vs/ leuyng vs an insamplē/ þ
ye shulde folowe his steppes
whiche dyd no synne/ neyther
was there gyle found in his
mouthe/ which when he was
reyuled/ reyuled nat agayn/
when he suffred/ he threatened
nat but commyncted the cause
to hym that iudgeth ryghte-
ously whiche hys owne selfe
bare out synnes in hys body
on the tree þ we shuld be deli-
uered fro synne & shuld haue
ryghtwysenes by who se step-
pes ye were healed/ for ye we-
re as sheape goynge astraye/
but are now returned vnto þ
shepherde & byshop of your
soules. **C**the Gospel on the
seconde Sonday after Easter
day. the x. chap. of Johan. L.

Ihesus sayd to his discy of visitacion submyt your sel
ples. I am þ good she ues vnto al maner ordinaunce
þherd the good she: of mā for the lordes sake whe
þherd gyued hys lyte for þ she
þpe an hyzed seruaunt which is vnto þ cheyse heed/other vn
nat the shepherd neþter the to the rulers as vnto them þ
þepe are is owne leþth the are sent of him for the punyl
wolfe ȝ mynge & leaueth þ she
þpe & flyeth/þ þ wolfe catchet the laude of the that do wel/
þe/þ scatereth þ shepe. The for so is the wyl of god that
hyzed seruaunt flyeth bycause ye put to silēce the ignoraunce
he is an hyzed seruaunt & ca:
reth nat for þ shepe. I am the eye of the folys he me/as tree
good shepherd & knowe my and nat as hauyng the lide:
ne/& am knowe of myne. As ry for a cloke of malycous:
my facher knoweth me euē so nes but eue as the seruautes
knowe I my facher & I gyue of god/ honour al men/loue
my lyfe for the shepe & other brotherly felisshyp feare god
shepe I haue which are nat of an honour þ kyng/seruautes
this folde them also must I obey/þ they may heare my
bring/þ that they may be good and courteous/but also
woþe & that theare may be thoughte they be frowarde/for
one floke/and one shepherde.
Cthe þystell on the.iiii. So
daye after Easter daye The
kyrie þystell of peter the.iiii.
chappeter. **L.**

Most dere beloued bre:
þren I beseche you as
strangers & pylgrymes/ab:
ßayne fro fleshly lusts which
fȝght agaynt the soule & se þ
þe haue honest conuersacyon
amidg the gȝtyleþ that they
which backbyte you as euyl
doars may se youre good woþ
kies & prayse god in the daye

Cthe Gospel on the.iiii. So:
day after Easter day the.xvi.
chapter of Johan. **D.**

Ihesus sayde to his dy:
scypples after a whyle ye
shall nat se me & agayne after
a whyle ye shal se me for I go
to the facher/the sayde some
of his discypples betwene the
selues/what is this that he
sayth unto vs After a whyl
þe ye shal nat se me and agayne

Dþ

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after a whyle ye shall se me & that I go to the facher. They sayde therfore what is this þ he sayth after a whyle we can nat tell what he sayth. Jesus preaued that they wolde axe hym & sayd vnto them. This is it þ ye enquyre of bytwene your selues that I sayd after a whyle ye shal nat se me / ad agayne / after a whyle ye shall se me. Werely verely I say vnto you / ye shall wepe & lamet / and the worlde shall reioyce / ye shall sorowe but your sorowe shall be turned to ioye / A woman whiche traunayleth hath sorow bycause her houre is come / but as soone as she is deluyerd of the chylde / she remembred nomore the angysche. For ioy that a man is bornew in to the worlde. And ye now are in sorowe / but I wyl se you agayne & your hertes shal reioyse / & youre ioye shall no man take from you.

Cthe Pystell on the.iiij. So daye after Easter daye. The fyfth chap. of James.

Most dere beloued brethren euery good gifte is from aboue & is sent downe from the fader of lyght with whom is no unynablenes neyther is he chastisement of synne / bycause they

ged vnto darkenes. Of his owne wyll begate he vs with þ word of lyfe / that we shulde be the fyre tryptes of his creatures. Therfore dere breþer lette every man be swyft to heare: slow to speke: & slow to wrath for the wrath of man worketh nat that whiche is ryghteous before god. wherefore laye a parte all sylyngs al sugfluyte of malycyousnes and receaue with mekenes þ worlde that is grafted in you / whiche is able to sauie your soules.

Cthe Gospel on the.iiiij. Si daye after Easter daye the vi. chapiter of Iohan.

Iesus sayde to his discyplines now I go my waye to hym that set me. and none of you aræth me / whither goest thou but bycause I haue sayde suche thynges vnto you / your hertes are ful of sorowe. Neuertheles I tell you þ truely it is expedient for you þ I go awaye for if I go nat awaye /

that conforter wyl nat come vnto you / but if I departe I wyl sende hym vnto you. And when he is come / he wyl rebuke the worlde of synne & of ryghewysenes & of iudgement of synne / bycause they

lyene nat on me; of ryght: on hi selfe he goeth his wape
wplenes bycause I go to my s̄ hache immediatly forgotte
fater, & ye shall se me no mo what his fassyd was, but who
re. And of iudgement, bycause soever loket i þ partyre lawe
þ cheyne ruler of thys world of lybertye and conthyueth
is iudged all redye. I haue theryn yf he be nat a forget-
þer many chyngs to say vnto ful heare but a doer of the
þou, but ye can nat beare the wordc he shalbe happyc i his
awayc nowe. Now be it whē
he is com I meane þ spypye
of truthe he wyl tech you all
truth. He shall nat speake of
hym selfe but what soever he
shal heare, that shall he speke
and he wyl shew you thinges
to come he shall gloriþe me,
for he shall receave of myne &
shall shew vnto you. Al chynges
that the fater hath are
myne. Therfore said I vnto
you that he shall take of my:
ne and shewe vnto you,

C The þystell on the. v. So:
day after Easter day, which
is the next sonday before the
crosse dayes: the fyfth chappy:
ter of Johan.

D. **O** Dost dere beloued
brethren se that ye be
doers of þ worde, &
nat hearers onely deceauyng
þourc owne selues with So:
phistre for yf any. heare the
word and do it nat, he is lyke
unto a man that beholdeþ
his bodely face in a glasse, for
as soone as he hache loked

dede, yf any man smoge you
seme deuoute, & refrayne nat
hys tonge, but deceyue hys
owne herte, thys manes deuo:
cyon is in bayne. þure deuo:
cyon s̄ vndefyled before god
the fater, is this. To vnyte
þ frendles & wydowes i theyr
aduersyte, & to kepe him selfe
unspotted from the worlde.

C The Gosspell on the. v. So:
day after Easter day whiche
is the next sonday before þ
Crosse dayes the. v. vi. chap:
ter of Johan.

E. **I**esus sayde vnto his
discypples, verely verely I saye vnto you
what soever, ye shall
ask þ fater in my name, he
wyl gyue it you, hecherto ha:
ue ye asked noþhyng i my na:
me aske & ye shall receave it þ
þoure iope may be full. These
thinges haue I spoken vnto
you in puerbes, the tyme wyl
come when I shall speake no
more to you i puerbes, but I
hal shew you playnly fro my

D iij

The Vystell and Gospels

father. At that daye shal ye
aske in my name, and I saye
nat vnto you þ I speake vnto
to my father for you. For the
father hi selfe loueth you by-
cause ye haue loued me, & ha-
ue blyned þ I came out fro
god I wente out from the fa-
ther & came in to þ wold. I
leane the wold agayne and
go to þ father. His discyples
sayde vnto him: behold nowe
speakes thou playnly, & thou
vlest no prouerbes. Now we
know that þ vnderstādest al
thynges, and nedest nat that
any man shulde aske the any
questib. Therfore blyne we
that thou comest from god.

C The Vystell on Mondaye in
the Crosse dayes. The. vi. Cha-
pyter of Luke.

D O st dere beloued bre-
thren knowlege youre
fautes, one to another & praye
one for another, þ ye maye be
healed. The prayer of a rygh-
teous man auayled moche, þ
it be feruent. Helyas was a
man i dalgier to tribulacyon
as we are, & he prayed in hys
prayer, þ it myghe nat rayne.
And it rayned nat on þ earth
by þ space of thre yeres & sytte
moneths & agayne he prayed
& the heuen gaue rayne, and
þ erth brought forth her fru-

te yf any of you erre from the
truth & another conuert him,
let the same knowe, that he
which conuerted the synner
fro goyng a straye out of his
waye, shall saue a soule from
deth, and shall hyde the mul-
titude of synnes.

C The Gospell on Mondaye
in the Crosse dayes The. vi.
Chapyter of Luke.

B  Esus sayd vnto hys
discyples whiche of
you shuld haue a fre-
de and shulde go to
hym at mydnyghe, & sayd vnto
to hym frende lend me thre
loues for a frende of myne is
come out of the waye to me, &
I haue nothynge to set befor-
te hym & he within shuld ans-
were & sayde: trouble me nat,
nowe the doze is nowe shyt &
my seruantes are with me in
þ chamber. I cam nat arysse &
gyue them vnto þ I say vnto
you toughe he wyl nat arysse
& gyue hym bycause he is his
frende yet bycause of his im-
portunitate he wold rysse, & gy-
ue hym as many as ne deth &
I saye vnto you, aske and it
shall be gauen you. Seke and
you shall fynde knocke, and it
shall be opened vnto you for
every one þ asketh receaueth
& he þ leketh fyndeth, and to

him þ knockeþ hal it be ope eueþ cþþ. chapi. of Joha. A.
ned. ye the lone alake breafe of
any of you, that is a fater,
wyl he gyue hym a stone. O
f he alake fythe wyl he for a
fythe gyue hym a serpent O
f he alake an egge, wyl ye of
fe hym a Scorpþo: i: yf ye the
which are euyl, ca gyue good
gytes unto your chyldren:
How moche more shall your
fater of heuen gyue the ho
ly ghoost to the þerice of hi
C The þystel on þ ascension
euen. The. lxxiiij. chappter of the
Actes of the Apostels. B.

The multitude of them
þyleuech were of one
berþ & of one soule also none
of them sayd, that any of the
thynges whiche he possessed
was his owne but had al thi
ges comon, and with great
power gaue þ Apostels wyt
nes of þ Resurreccþ of oure
lord Jesu Christ, & great græ
ce was with þe all. Neþher
was ther any amonge them
þlacked for as many as were
possessors of lades or houses
sold þe and brought þe prycþ
of the thynges whiche were
solde & layde it downe at the
Apostels fete, & distribucion
was made unto every man
accordyng as he had nede.
C The Gospel on þ ascension
euen me for they are thyn,

Ito heuen & sayd fater þ
yours is come, glorify thy so
ne, þ thy soñe may gloriþ þ.
As thou hast gyuen hi power
over all flesche: that he shulde
gyue eternall lyfe to as many
as þ hast gyue hi. This is ky
fe eternall that they myght
knowe the, þ onely veri god:
& whð þ haue sent Jesu Christ,
I haue glorified þ on þ earth
I haue finylshed the worke
whiche þ gauest me to do, and
nowe gloriþ me thou fater
þ thyne owne selke with the
glory whiche I had with the
yer þ worlde was I haue de
clared thy name unto those
whiche þ gauest me out of þ
world. Thynne they were and
thou gauest þe me & they ha
ue keþe thy sayenges. Now
haue they knoweþ that at thi
ges what soeuer thou haſt gy
uen me, are of the for I ha
ue gyue unto them the wor
des, whiche thou gauest me,
and they haue receyued the
& haue knownen surely that I
came out from the and haue
believed that thou dydest sent
me. I pray for þe. I prayed
not for the worlde, but for
them whiche thou haſt gy

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¶ all myne are thynges thynge sayd vnto the i is nat for ye
accayne, & I am gloriyzed i to know the tymes or seales
the. And nowe am I nomore which þ fader hath put i his
in the wold, but they ar i the own power but ye shall recea-
worlde & I come to the. ne power of the holy ghoste/
¶ The pystell on the ascension whiche shall come on you. And
daye The fyre chapi. of the pechale be witnessles vnto me
gates of the apostles. L. in Jerusalē & all Jewry & in

Saynt Luke whiche wro: Samary/and euern vnto the
tyme the Actes of the Apos: woldes ende whan he had
tells sayd in the former tyme spoken these thynges, whyle
tyme (werefred theophyl) I ha they beheld he was taken vp
ne wryte of all that Jesu begā and a cloude receaued hym
to do & cheache vntyll þ daye vp out of theyr syght & white
in the which he was take vp they loked bedfally vp to he
after that he thoroughe the uen as he went, Beholde two
holy goost hath givē ȝmālūdē mē stode by the in whyte clo-
mēres vnto þ Aposrels which thinge whiche also sayde, þt
he hach cholen to whom also men of Galyle: why stand ye
heschewe d hym selfe & lyue af-
ter his passyd by many tokes
appering vnto them forþy
dayes, & spake vnto the of þ
kyngdomē of god & gathered the
the to gyther & ȝmālūdē the
that they shulde nat departe
from Jerusalē but to wayte
for the promyse of the fader
whereof ye haue herde of me,
For Johā baptyzed with wa-
ter but ye shall be baptysed of
the holy ghost & that within
this fewe dayes, whē they we nat the which had sene hi at-
te come togyther They asked ter his resurrection, & he sayd
of hym sayenge. Lorde wylle vnto the, Go ye in to all the
þ at this tyme resorte agayne worlde, & preache the Wospel
the kyngdomē to Israel: He to al creatures, & he that by-

The Gospel on the Ascen-
sion daye the. xvi. Chappy-
ter of Marke. L.

Affter that Jesu appered
vnto þ cleue as they sat
at meate, & cast in theyre
theyr vnbelife & hardnes of
the herte, because they belived
this fewe dayes, whē they we nat the which had sene hi at-
te come togyther They asked ter his resurrection, & he sayd
of hym sayenge. Lorde wylle vnto the, Go ye in to all the
þ at this tyme resorte agayne worlde, & preache the Wospel
the kyngdomē to Israel: He to al creatures, & he that by-

leneth, & is baptised whal be sa ned, & he þ bylenueth nat shall be dāpned. And these sygnes whal folowe the that shall by leue i my name, they shall call oue deuyls, and shall speake with new tonges, & shall kyll serpētes, and yf they dynke any deedly thynge, it shal nat hurte them they , shall laye theyz handes on the lycke & they shal recover. So the whē our lordre Jesus had spoken unto them, he was receaued into heine, and is sete downe on the ryght hande of god, & they wet forth, and preached every where. And ouer lordre wrought with them, and con fymed theyz preachyng w̄ myracles folowyng.

C The Pystell on the Son daye after the ascēsyon daye the fyſt pystell of Peter and the.iii. Chappyter.

B.

M oſt dere beloued bre thren be ye discrete, & watch in prayers but above all thyngs, haue feruer loue amonge you/ for loue conuerteth the multitude of syn nes. Be ye hacherours one to another and that without grudgige as every man had receaued the gyfte, minister the same one to another, as good ministers of the many you so.

folde grace of god, yf any ma ſpeke let hi talke as though he ſpake the wordes of god yf any man mynyſter, let hym do it as of the hablyce why che god mynystreth vnto him that god in all thynges may be gloryfyed thowte Jesus Chysle.

C The Gofpel on þ Soddaye after the Aſcēſyon daye the xv. Chappyter of Johā.

D. Elus ſayd vnto hys

I discyples, whē the ch forter is come who me I wyl ſende vnto you from the father which is the ſpirite of verite, whiche pcedeth of the father, he shall teſtifye of me & ye ſhall beare wiþnes also, bycause ye haue ben with me from þ begyn nyng. These thinges haue I ſaid vnto you because ye ſhuld nat be hurtte i your faith they ſhal excommunicate you ye the tyme ſhal come, that who ſoe uer kylleth you: wyl thynke þ he doth god trueseruice, and ſuch thinges wyl they do vnto you, bycause they haue nat knowē the father neyther yet me. But these thynges haue I tolde you that when that houre is come, ye myght re member them that I tolde

The Pystels and Gospels

Cthe Pystel on wytson ^{the} 25 day, the second Chap., of the Actes of the Apostles.

When the syxt daye was come whiche is wytson sondaye, þe Apostels with one accorde gatthered togyther in one place. And sodenly there

cam a sounde from heuen as it had ben the commynge of a myghty wynde, & it fylded all the shouse where they sat. And there appered vnto the cloue tonges, as they had ben fyre and it lase vpon eache of the and they were all fylded with þe holy ghost & began to speake with other tonges, even as þe spyrte gaue the vterauice. There were dwellynge at Ierusalem Jewes deudore men, which were of al nacrons vnder heuen. When this was noysed aboue the multitude cam togyther, were astoyned bicaus that every man herd the speake in hys owne tōge. They wodered all & meruayled sayng amēg the sciuies, loke are nat all these which speake of galyle: & howe heare we every man hys owne tōge wherein we were borne Parthias, Medes, & Elamytes, & the inhabitors of Meso potamya of Iewry, Capado- cia, Pont, & of Asia, Phrygia wolde verely reioyce / by:

Pamphilia & of Egypte, & of the partyes of Lydia, whiche is besyde Sirene, & stralgers of Rome, Jewes, & Iroclite Grekes, & Arabias, we haue herde them speake with our owne tōges the great work of god.

Cthe Gospell on wytson 26 day the xiiij. Ch. of John. E

Iesus sayd vnto his discipiles þe any man loue me, & wyll keape my saynges. My fader also wyll loue hym & we wyll com vnto hym & wyll dwell with hym. He þ loueth me nat; kepereth nat my saynges, & the wordes which ye heare are nat mynes but the fachers which set me This haue I spoke vnto you beyng yet þlente with you but þe conforter which is þe holy ghost (whome my fader wyl gyue in my name) shall reache you all thynges, & bryng all thynges to your remembraunce/ what so ever I haue tolde you peace I leane with you, my peace I gyue vnto you nat as þe world gyuereth, gyue I vnto you, let nat your hartes be greauen, neyther ferre ye/ ye haue herde how I sayde vnto you. I go and come agayn vnto you, þt ye loued me ye

cause. I sayde. I go vnto the father for the fater is grea-
ter then them. And now haue I shewed you before it come, whan
when it is come to passe, ye forbyd water þ these shulde
myght byleue. Here after nat be baptysed; which haue
wyll I nat talke many worl-
des vnto you, for þ cheyk ruz-
ler of this worlde commeth
and hath naugh in me: but
that the worlde may knowe
that I loue the fater, & as
the fater gaue me comau-
nement euuen so do I.

C The psyll on the mon-
daye in the wytson weke the
chappiter of the Actes of þ
Apostels.

Peter opened his
mouthe and sayde.
Jesus commasid
vs to preache vnto the peo-
ple and to testyfye, that it is
he that is ordyned of god a
iudge of quycke and deed, to
hym gwyeth all the pphetes
wynnes that thowz his na-
me shall receave remissyd
synnes, all þ bylene in hym,
Whyle peter yet spake the
se wordes, the holy ghost fell
on all them which heard his
preachinge. And they of the
Circunclyson whiche beleued
were astoyned as many as
came wþ Peter because that
on the gertyles also was shed te þ lyght neyther smeth to

C The Gosspell on þ yddaye
in the wytson weke the. viii.
Chapiter of Johan.

Iesus sayde vnto a ruz-
lar amonge the þari-
ses. God so loued the world:
that he gaue his onely sone
for the entent, the none that
belene in hym shuld perylle
but shulde haue everlasting
lyfe, for god set nat his sone
in to the worlde to condéyne
the worlde but þ the worlde
He thowz hym myght be sa-
ued þ beleuython hym shall
nat be condempned But he
that beleneth nat is condé-
ned al redy, because he bele-
ued nat in þ name of þ onely
sone of god. And this is þ cō-
denatis, That lyght is com i
to þ world þ mē haue loued
darknes more then the lyght be-
cause theyr dedes were euyl,

The Pystels and Gospels

lyght leste his dedes shulde
be reproued but he þ doeth
the cruch cometh to þ lyght
þ his dedes myght be knowe
how that they are wrought
in god.

Che Pystell on the tewys-
daye in the wylsone weke
The viij. Chappeter of the a-
cces of the apostles. **B.**

VWhen the Apo-
stels whiche
were at Ieru-
salem herd say
that samaria,
had receaved
the worde of god, they sent
vnto the Peter and Iohan,
whiche when they were com,
prayed for the, þ they myght
receave the holy ghost, for as
yet he was come on none of
the, but they were baptised
only in the name of Christ
Iesu Then layde they they
handes on them and they re-
ceaved the holy ghost.

Che gospell on the tewys-
daye in the wylsone weke the
x. Chappeter of Iohan. **A.**

Iesus layd vnto his
discypples verely ve-
rely I sape vnto you
who so ever entreth
nat in by þ dore in to þ shepe
folde but clymest up some
other way he is a the se and

a rodder, He that goeth i by
the dore, is the shepherd of
the shepe. To this man the
porter openeth the dore, & þ
shepe here his voyce and he
calleth hys owne shep by name
and he leadeth the out, and
whē he hath sent forth his
owne shepe, he goeth before
them, & the shepe folow hym,
for they knowe his voyce &
straunger they wyll nat fol-
lowe: but wyll fly fro him: for
they knowe nat te voyce of
straungers. This maner of
sayenge spoke. Iesu vnto the
and they understande nat what
thynges they were/ which he
spake vnto the. The layde Ie-
sus vnto the agayn. Verely
verely I say vnto you/ that I
am the dore of the shepe All
eue as many as came before
me are theves & robbes/ but
the shepe dyde nat heare the
I am the dore, by me yf any
man entre in, he shal be safe,
and shall go in & out, & fynde
pasture. The chefe commeth
nat but for to steale, kyl and
destroy, I am come that they
myght haue lyfe, & haue it þ
more abundauntly.

Che pystell on wednesday
in the wylsone weke The
ij. chapp. of the Acces
of the Apostles. **C.**

in Englyshe.

Peter septe for þ w
the eleuen, & lyfte
þp his boþce & layd
þnto the, þe men of
Jewry & al þe that inhabyþe
Jerusalem, þe this knownen vn
to you, & with your eares he
re my wordes. These are nat
drunken as þe wene for it is
þer but the chyrde houre of þ
day but this is that whiche
was spoken by the þþþet Jo
hell. It shall be in the laste
dayes sayþ god of my sprite
I wyl powre out vþp all fles
he, and your sones and your
daughters shal prophesy, &
your yong me shal le wþsyds
& your olde agþe shal dreame
dreames, & on my sexualites,
and on my hand maydens.
I wyl powre oute of my spr
yte in those dayes, and they
shal prophesy, & I wyl shewe
woundres in heuen aboue, &
tokens in the earth byneth,
blode & fyre and the vapour
of smoke. The shal be cur
ned in to darknes & þ moone
in to blode, before þ greet & no
table day of te lord shal com
and the tyme shal come that
who soever shal cal on þ na
me of þ lord, shal be sauued.
Cþe Gospell on the wed
nesday in wþson weke the
þi.þappete of Iohan. **G.**



F. xxxi.

þs sayd vnto his
discyplies & to the
company of the
Jewes. No man
cam com vnto me
except my facher which had
sente me drawe hym & I wyl
rayse hym vp at the last day.
It is written in the pþþetes
And they shall all be taught
of god Every man whiche
hathe herd & lernet of the fa
ther cometh vnto me, nat þ
any mþ hathe sene þ facher,
saue he whiche is of god. The
same hath sene the facher.
Verely verely I say vnto you
he that beleueth on me hath
everlastynge lyfe. I am that
breade of lyfe your fathers
dyd eate Aganna in wylder
nesse, and are deed. This is
the breade whiche commeth
from heuen, that he whiche
doth eate of it, shuld nat dye
I am þ lyuyng bread which
came downe from heuen, þf
any man eate of this breads
he shall lyue for ever. And
the breade that I wyl gyue
is my flesche, whiche I wyl
gyue for þ lyfe of the world.

Cþe wþsell on Try
nyce Godaye. The
iij. Chappete of
the Kreuelacyþ
of saynt Iohn. **A.**

The Vyseles and Gospels

ILoked vp and sawe a beest had a face as a man, & the fourthe beest was lyke a flyeng Egle, and the towre beestes had eche one of them bi. wynges about hym, and they were ful of eyes with h, and they had no rest day ney ther nyght sayenge. Holy, holy, holy, lorde god almyggyt whiche was, & is and is to come. And whē these beestes gaue glory, honour & thakes to hym that sat on þ seate, whiche lyueth cuermore, the xxiiii. elders fell downe before hym that sat on the trone & worshypped hym that lyueth euer and caste theyr crownes before þ trone sayng thou arte worthy lorde to re ceave glory, honour, & powre for thou hast created al thynges, and for thy wylles sake they are and were created.

Ch. Gospell on Trinity s̄day þ. vii. chapp. of Johs. 3.
AHere was a mā of þ pharyses named Nicodemus, a r̄ler amonge the Jewes, He came to Jesus by nyght and sayd unto hym. Mayster we know that þ arte a teacher, whiche art come fr̄ god, for no mā coulde do suche myracles as thou doest except god were w̄ hym. Jesu answered

and sayde vnto hym. Werely tel you heuenly chynges.
 verely I say vnto the, except And no man hat ascended vp
 that a mā be borne a newe, to heuen, but he that came
 he cam nat se the kyngdome downe from euēn, that is to
 of god Nichodemus sayd vnto say the sone of man, whiche
 hym. How can a mā be borne is in euēn. And as moyses
 whē he is olde? Cā he entre in lyfced vp the serpent in wyl-
 to his mothers wōbe and be
 borne agayne? Jes̄s answered.
 Werely verely I saye vnto þ,
 except that a mā be borne of
 water, & of the spyrte, he can
 not entre i to þ kyngdome of
 god. That whiche is borne of
 the flessh, is fleshe: and that
 which is borne of the spyrte
 is spirite, Meruayle nat that
 I sayde to þ, ye must be borne
 a newe. The wynd bloweth
 wher he lyfeth and þ heareth
 his sound, but þ canst nat tell
 whense he cometh, & whyter
 he goeth. So is every man þ
 is borne of the spyrte. Nicho-
 demus answered and sayde
 vnto hym, how cā the se thyn-
 ges be Jesus answered and
 sayd vnto hym, Arre thou a cup we supp was done sayēg
 mayster in Israel, & knowest
 nat these chynges. Werely be I my blode, this do as ofte as
 rely I say vnto the we speak ye drynke it, & þ remēbrance
 that we knownen, and testifye of me, for as often as ye shall
 that we hane sene, and ye re-
 ceave nat our wyenes, yf I this cuppe, ye shal shew þ lor-
 haue tolde you earthly thyn-
 ges, & ye hane nat bylened, fore who so ever shall eate
 how shuld ye bylue þ I shal of this breaðe, or drynke of



Bethren that
 which I gaue
 vnto you I re-
 ceaned of the
 lorde, for þ lord
 Jesus chyoste þ
 same nyght in the whiche he
 was betrayed toke breaðe &
 thakēd & brake, & sayd, take
 ye & eate ye this is my body
 which is broken for you. Thī
 do ye in þ remēbrance of me,
 after þ lam maner he toke þ
 cup we supp was done sayēg
 This cup is þ new Testamēt
 nat these chynges. Werely be I my blode, this do as ofte as
 rely I say vnto the we speak ye drynke it, & þ remēbrance
 of me, for as often as ye shall
 eate this breaðe, & drynke of
 this cuppe, ye shal shew þ lor-
 des derthe till he com. Wher-
 as of this breaðe, or drynke of

The Pystels and Gospels

the cuppe unworthely shall
be gylty of the body and blod
of te lorde. Let a man therfore
examyn hym selfe and so let
hym eate of the breade and
drynke of the cuppe, for he
that etech and drynketh un-
worthely, eateth & drynketh
his owne dampnacyon by-
cause he maketh no differ-
ce of the lordes body.

C The Gospell on Corpus
Christi daye. The. vi. Chappy-
ter of Iohann.

F.

Iesus sayde vnto his discyples
vnto the compa-
ny of þ Jewes,
my flesche is
meate in dede,
and my blode is drynke in
dede. He that eateth my fles-
che, and drynketh my blode
dwelleth in me. And I in hym
as the lyuyng father hath
telle me euene to lyue I by my
father, & he that eateth me
shal lyue by me. This is the
bread whiche came from he
uen, nat as your fathers ha-
ue eaten manna, & are dead.
He that eateth of this bread
shal lyue euer.

C The pystell on the fyfte
Sundaye after Trinity sonz
daye the. viii. chappyter of the
fyfte pystell of Iohann.

B.



¶ O dore beloved
brethren God is
loue in this apped
the loue of god to
vs warden bycause
that god sent hys only be-
gotten sonne in to the worlde þ
we myght lyue thoroewe him,
herein is loue, nat that we
loued god but þ god loued
vs, And sent is sonne to make
agremet for our synnes. De-
rely byloned þ god so loued
vs we ought also to lou one
another, no man hath sent
god at any tyme, þ we loue
one another god dwelleth in
vs and hys loue is parcyel-
ly vs. Dereby knowe we, that
we dwelle in hym, & he in vs,
bycause he hathe gyuen vs of
his spirite. And we haue sene
and do reslyfye that þ fader
sent his sonne, whiche is the
saviour of the world who so-
uer confesseth that Iesus is
the sonne, of god i hi dwelleth
god and he in god. And we
haue knownen & bylened the
loue þ god hathe to vs. God
is loue, & he that dwelleth in
loue, dwellethe in god, & god
in hym, herein is þ loue par-
tye in vs that we shulde ha-
ue trusse in the daye of iudge-
ment, for as he is, ene so are
we in this worlde. There is

no feare in loue, but partyce
loue cascheth out all feare, for
feare hath paynfulnes he þ
feareth is nat partyce i loue,
We loue hym, for he louereth
vs fyrlie. þt a mā sayd, I loue
god, & yet hateth his brother
he is a lyer. Howe cane he þ
louereth nat his brother, whō
he hath sene, loue god whom
he had nat sene. And this cō:
maundement haue we of him,
that he whiche louereth god
shulde loue his brother also.
¶ The Gospel on þ fyrlie Sd
daye after Trinyc e sondaye,
The. xvi. chapi. of Luke. D.

Lesus put for þ a pa:
table vnto hys discy
ples sayenge there
was a certayne ryche
man, whiche was cloched in
purple & fyne raynes, & fared
delycously . every day. And
there was a certayne begger
named Lazarus, which laye at
his gate full of sores, desyrige
to be refreshed with the crō:
mes whiche fel ffor the ryche
mānes borde. Nevertheles
that dogges came & lycked
his sores. And it fortuned þ
the begger dyed, and was ca:
ryed by the angels i to Abra:
hamis bosome. The ryche mā
also dyed, and was buryed, &
lynghe in hell in tormentes deth agayne.

he lyft þp his eyen and sawe
Abrahā a farre of, þ Lazarus
in his bosome & cyped, & sayd
Father Abraham haue merc:
y on me and send Lazarus þ
he maye dyppe the cyppre of
hys fynger i water, and cole
my tong, for I am tormentēd
in this flambe, but Abrahāns
sayd vnto hym loun remēbre
that thou in thy lyft tyme re
ceavedest thy pleasures and
contrary wylle Lazarus pay:
ne, Now therfore is he cōfuz:
ted and thou art punylshed
beyonde al this, btywene you
and vs ther is a greate space
set, so that they whiche wolde
go from helle to you can nat,
neyther may com from thes
to vs. Then he sayde, I pray
the therfore facher, sende hi
to my fathers house, for I ha:
ue fyue brethren, for to war
ne them, lest they also com in
to this place of torment.
Abrahā sayd vnto hym they
haue moyses and the prophe:
tes, let them heare thē. And
he sayde, nay facher Abrahā,
but þt one came vnto them
from the deed, they wold re:
pent. He sayde vnto hym, þt
they here nat moyses & the
prophetes, nayther wyl they
byleue, thonghe one rose ffor

The Psylls and Gospels

Cthe psyll on h. i. ldday are nowe redy, & they all at
after Trinitye ldday p fyfle ones began to make excuse
psiel of iwhi, & the. in. cha. **L.** the fyfle sayd unto hi, I hane

Meuayle nat my bre: boughtee a towne, & I melle
thē toughē h world nedes go & se it, I praye p ha
hate you, we knowe ue me excused. And another
that we are translated from sayde I hane boughte
deth unto lyfe bcause we lo: yoke of ore & I go to proue
we the bretzene. He that lo: thē, I praye the haue me ex-
uech not his brother abyder culed. The chyrd sayd I ha
in deche. Who soever hateth ue marayd a wyfe, & therfore
his brother, is a māsleer & ye I ca nat come. And y serua-
know that no māsleer, hath unte wēt & brought his may-
eternall lyfe abydyngē in hi. sier word therof. Thē was p
Hereby perceave we the loue good mā of h house displea-
of god l that he gane his lyfe sed and sayd to his seruaute,
for vs. And therfore ought Go out quykely in to h stree-
we also to gyue oure lynes res, & quarters, & bryngē in
for our bretzene. Who soever hyther p poore & p maymed,
hath this wordes good, and & the halte, & the blynd. And
seeth his brother haue nede, the seruaunte sayd, lord it is
a shuttere up his cōpassyon done as h cōmaundest & yet
tē hym, howe dwelleth the there is roume. And the lord
loue of god l hi. my babes let sayd to the seruant, go out
vs nat loue i worde neyther i to the hye wapes & hedges
tong, but in dede & in verite. & cōpellē thē to come in that
Cthe Gospel on the d. Sō: my house maye be fylled, for
day after Trinitye ldday, the I saye unto you, that none of
iwh.chapyter of Luke. **D.** these which were bydde hal-

Let put forth a sume cast of my supper.
lytude to hys disty: **C**the psyll on h. iii. ldday
ples sayenge. A cer: after trinitye ldday. The fyf-
tayne man ordeyned psiel of peter, & p. v. cha. B.
a great supper & bad many, & **B**rethren submyt your
lente his seruaute at supper selues vnder h myghty
tyme, to saye to thē that we: hande of god that he maye
te bydde, come for all thyngs exalte you, when the tyme is

come, cast al your care to hym is lost vntyl he tynde hi. an-
for he carethe for you Be so: whē he hath founde hym i
hē & watche, for your aduer puttech hym on his sh.lder^s
lary the , dyuel as a rorynge wiche ioye, & as lone as he cō:
Lyð walketh abouth, sekyng: mech home, he calleth togy-
ge whome he maye deuote, ther his louers & neyghbours
who me resyste stedfast in the sayēg vnto thē, reioyse v̄ me
fayth remembryng, that ye for I haue founde my shepe
do but fulyll the same afflyc which was loste, I saye vnto
cyons, whiche are apoynted you, þ lykewyle ioye shal be i
to your b̄ethrene that are i heue ouer one synner þ repe-
the worlde the god of al gra tēch, more the ouer nyne thy-
ce which called you vnto his and nyne iuste plones, which
eternall gloriye by Chrys̄t Je nedē no repētaunce . Byther
fus shall hys owne self after what woman hauynges . L.
ye haue suffred a lytel afflyc- grottes, þf she lose one, doth
cyon make you perfyte, shall nat lyghte a candell, s wepe
seicle stregh, and nablysse þ house & leke diligently tyl
you to hym be glory and dor: he synde it, And whē she has
minion for ever, & whyle the the folde it, she calleth hit lo-
worlde endureth. Amen.

The Gospel on the chyrde Sonday after Trynyc Son day. The. c. b. cha. of Luke. A. lathe, lykewyle I saye vnto
you, ioye is made in the pre-

De Hublycanes and þ synners resorted vnto sence of þ angels of god ouer

Jesús to heare hym and the one synner that repenteþ.

þpharþses and scribes mut- mured sayeng. He receauued daye after Trynyc Sonday
to his company synners, and the. viii. Chappicer to the Ro- earech with them. Them put

he forche this symylytude to them sayenge. What ma of you hauing an hōdred shepe,
þf he lose one of them, dothe acē nat woxhy of the gloriye
nat leaue nyng & nynne in þ to come whiche shalbe shewed
wyldernes, & go after þ which vpð vs also þ feruence desyr-

þ. D.

Blaþchē I suppose þ the afflycçions of this lyfe
ace nat woxhy of the gloriye
to come whiche shalbe shewed
þpð vs also þ feruence desyr-

E 5

The pystels and gospels

lokynge when þ sones of god
shal appere because the crea-
tures are subdued to vanyte
agaynst theyr wyl, but for
his wyl whiche subdued the
in hope, for þ very creatures
shalbe deluyered fro þ hōda;
ge of corrupcyon, in to þ glo-
ryous lybertye of þ sones of
god, for we know that every
creature groth w̄ vs also
þ traupleth i payne enē un-
to this tyme, nat they onely,
but enē we also whiche haue
þ syſte fruytes of the spirite
mourne i our selues & wayte
for the adopcyon, & loke for þ
deluyerance of our bodyes.

Cthe Gospel on the. viii. Sd-
daye after Trinitysonday
The. vi. Chapi. of Luke. ff.

Iesus layd vnto his di-
scyplis be ye mercyfull
as your facher is mercyfull.
Judge nat, & ye shall nat be
iudged. Cōdēpne nat, and ye
shal nat be cōdēpned. Forgy-
ue & ye shal be forgyuen. By-
ue, & it shall be gyne vnto you
good measure pressed v̄wne
make togither & runnyng
ouer, shal me gyne vnto you
re bosomis. For with what
measure ye meate w̄ the sa-
me shal me te to you agay-
ne. And he put forth a lymy-
lynde vnto the. Can þ blynde

late the blynde. Yo thcy nac
both the fal i to þ dyche. The
disciple is nat aboue his may-
ster, every man shal be perfe-
cte. yf he be as his mayster is
why seys þ a more in thy bro-
thers eye & consyderes nat
the beame þ is i thyne owne
eye, eyther howe canst þ saye
to thy brother, brother let
me pull out the more that is in
thyne eye, when þ perceas
uest nat the beame that is in
thyne owne eye? hypocrite call
out the beame out of thyne
owne eye syſtie, & them shalt
þ se perfectly to pul out the
more out of thy brothers eye

Cthe pystell on the. v. Sd-
day after Trinitysday, the
syſtie pystell of Peter & the
th. Chapyter.

Brethren be ye all of
one mynde, one suffre
w̄ another, loue as brethe:
ne be petyfull be courteous,
nat rendyng enyl for enyll,
neyther rebuke for rebuke
but contrary wyls, blesse, re-
membryng that ye are theris
so called, enē that ye shuld be
heyers of bleslyng. yf any ma-
lē ge after lyfe, & loueth to se
good dayes, let him retrayne
þys tōge from enyl, & þys lyp-
pes that they speke nat gyle

Let hym eschewe enyl and w-

good, let hym seke peace and a draughte Symon answered
ensue it, for þ eyes of our lord þ sayd to hym, mayster we ha
ue ouer the ryghteous, and uelaboured al nyght þ haue
þys eares are opened vnto taken nothyng never þ la;
theyz prayers, but þ feare of þem at thy wold. I wyl loose
our lord þ beholdeþ the þat forþe the net, and whē they
do euill. Moreouer who his he that wyl harme you, þf ye
folowe that whiche is good. Mat wþ standyng happy are
ye, þf ye suffice for ryghtwys;
nesses sake, þe and feare nat though þey seme terrible
vnto you, neyther be trou; bled, but sanctifye our lord
god in your hertes,

C The Gospel on the. v. So
day after Trinycie s̄day The
v. Chappter of Luke.

A Ben the people preased
vnto Jesu, to heare the
worde of god he stode by the
lake of genezareth and sawe
two shypes stādyng by the
lakes syde but the shypþt me
were gone out of the, & were
washynge theyz nettes & he
entred in to one of the shyp;
pes whiche perreynd to Symon
and prayed him that he
wolde trusse out a lytel from
þ lande, & he late downe and
taught the people out of the
shyp, whē he hadde leſte spea;
kyng, he sayd vnto Symon,
launche out in to the depe, &
let shype your nettes to make

C The þysiel on þ. vi. Son;
daye after Trinycie s̄day the

vi. Chap. to the Romayns. A

B Kethre remembre ye nat
that al we whiche are
baptysed i the name of Jesus
Christ are baptysed to dye wi;

hi, we are buryed wþ hym by

C ii

The Pystels and Gospels

baptisme for to dyc þ ipkewy় of heue ye haue herde it was
se as christ was rayed vp fro sayde unto the of þ old tyme
deth by þ glorie of þ facher Thou shalt nat ky, for who
euē so we also shuld walke i soever kylythe shal be i daunc
a new lyfe, for ys we be gracie in derh lyke unto hi, euē so vnto you who soever is an
muse we be i þ Resurreccy়ð, cry w his brother shall be in
þis we muse remembre þ our daunger of iudgement. Who
old man is crucyfied w hi also soever sayeth vnto his bro:
That þ body of synne myght the Racha, shalbe i daunger
verly be destroyed þ hysforth of a councell but who soever
we shuld nat be seruauntes sayeth þ sole, shalbe i dasiger
of hys life, for he that is deed is of hellfyre. Therfore when þ
iusti fyed fro synne. Wher: offere sti thy gyfte at þ anster
foro yt we be deade wþ Christ, & there remembres þ thy bro:
we byleue that we shal lyue ther hath oughte agaist the,
with hym, remembryng that leue there chyne offering be:
Christ, ones rayled fro derh foro þ anster & go thy waye
dyeth no more derthe hath no fyrs & be reblyed to thy bro:
more power ouer hym for as ther & the com tostre thy gyfte
touchyng that he dyed, he C The Pystell on þ. vi. son-
dyed concerningye, synne ones daye after Trinuite sondaye
And as thou chyn that he lyz. the. vi. chap. to þ romals. W
meth, he lyueth, vnto god. B Rechen' I wyll speke
Lykewylse ymagen ye also, þ grossly bycause of the
ye are deed concernyng synne, stirmyng of your fleshe as ye
but are a lyue vnto god tho: hane gyne youre mebres ser
rowe Jesus christ oure lorde. usites to vnclenes & liquyng
The Gospell on the. vi. 15 fro liquyng vnto liquyng, ent
daye after Trinuite sondaye so nowe gyue your membris
the. b. chap. of Mathew. C. seruantes vnto ryghtwysnes
the. vi. 24 seruantes vnto ryghtwysnes
I scypes verely I say vn ye were the seruantes of synne
to you except your ryghtwysnes ye were nat vnder ryght
synnes excede þ ryghtwysnes wysnes. What fruyte had
of þ Scribes & pharayles, ye ye the l two thynges wherof
ca nat ente into þ kyngdom ye are nowe ashamed: for the

ende of two thynges is deyn people, and they had a fewe
 But now are pe delyuuered fro shmal fylshes & he blystyd the
 synne & made þ seuaentes of and comaunded them also to
 god, & haue your fruyce þ ye be set before the, & they dyd
 shuld be sanctyfyed, & the ende eate & were suffysed, & they
 tuerlastinge lyfe, for þ reward toke vp of the broken meate
 of synne is deth, but eternall that was left vñ baskettes
 lyfe is þ gyfte of god, thowzow full: and they that dyd eate:
 Iesus Christe our lord.

Che Gospell on the. viii. ch

thousande & he set the awaye.

daye after Trinite son:

daye. The. viii. Chapt:

ter of Marke. A.

When there was a very
 gret company w^t Iesuss
 they had nothyng to eache
 Iesus called his discyples to
 hym, & sayd vnto the I haue
 compasyon on this people by:
 cause they haue be nowt with
 me thre dayes & haue nothg
 to eate & yf I shulde lede the
 awaye fallinge to they owne
 houses, they shulde saynt by
 the waye, for dyuers of the
 came fro farre. And his discy-
 ples answered hi were shuld
 a man haue bread here l the
 wyldernes to satysfy these &
 he asked the howe many Lo:
 ues haue ye They sayd seuen.
 And he comaunded þ people
 to lyt downe on þ grounde, &
 be toke the seuen loues, gaue
 thankes, brake, & gaue vnto
 his discyples to set before the
 they dyd sette the before þ Chyrche.

Che Gystell ou the. viii. ch

day after Trinite sday the

viij. cha. to the Romayns. C.

Bethere we are nowe
 detters nat to the
 flesche to lyue after
 the: flesche for þ yfe
 lyue after the flesche ye must
 dye, but þ yfe mortifye the de:
 des of the bodye, thowght
 helpe of the spyrte ye shal ly:
 ue for as many as are led by
 the spyrte, of god, they are
 the sones of god for ye haue
 nat receaued the spyrte of
 boundage to feare any more,
 but ye haue receauyd the spyr:
 te of addycyon wherby we
 crye. Abba father. The same
 spyrte certiflyeth our spyrte
 that we are the sones of
 god. If we be sones, we are
 also the heires the heires I
 meane of god, and heires an:
 nered, and to gyther with

Elix

The Pystels and Gospels

Cthe Gospell on p. viij. sō: daye after Trynyte sondaye p. viij. Chap. of Mathew. L.

Mesus sayde vnto his discipulus Beware of fals prophetes which com to you in shewes clothyng, but i wardenly they are rauenynge wolveys, ye shal knowe the by theyz fruytes Do men gather grapes of thornes, or sygges of brieres even so every good tree bringeth forth good fruyte, but a corrupt tree bringeth forth euyl fruyte, a good tre came nat bring forth bad fruyte nor yet a bad thre ca bring forth good frute every tree þ brilgeth nat for good fruyte, shal be hewen down & cast in to þ fyre: wherfore by theyz fruytes ye shal knowe them. Mat al they þ sayde vnto me, Mayster, mayster, shal entre in to the kyngdom of heue, but he that doth my fathers wyl which is in heue he shal entre into þ kingdom of heue

Cthe Pystell on the. ix. sō: daye after trinitate sonday the fyfth pystell to the Corisbyas and the. x. chappyter. B.

Brethren we may nat lust after euyl thynges, as they lusted Meyther be ye worshippers of ydolles as certayne riche man whiche

were some of the accordyng as it is written The people satte downe to eate þ dynike and rose vp agayne to playe Meyther let vs comyn fornycation as some of the comyned fornycacyō, and were destroyed in one day. xxiij. cou-
lante Meyther let vs recepe Christ, as some of receped, and were destroyed of serpentes Meyther murmurē: ye as so-
me of the murmurē, & were destroyed of the destroyer. Al these thynges happened vnto them for ensamples, & were wrytten to put vs in remem-
braunce, whome the endes of the worlde are come vpon.
Wherfore lette hym þ chy-
keth he standeth take heide lest he fal. Ther hath none other temptacyō taken you, but such as foloweth the na-
ture of man but god is fayth-
ful, which shal nat suffice you
to be tempted aboue your
strenght but shal in the myd-
des of the temptacyon make
away to escape out.

Cthe Gospell on the. ix. sō: daye after Trynyte sondays the. xvi. chapter of Luke. L.

Iesus put forth a simi-
lytude vnto his discyp-
les sayenge. There was a

had a bayly þ was accused
vnto hym þ he had wasted
his goodes, & he called hym, &
sayde vnto hym. Howe is it
þ I heare this of the? Spue
accōptes of thy baillishippe
for thou mayst be no longer
bayly. The bayly sayde wchis
hym selfe, what shall I do: for
my master wyll take away
from me the baylyshyp I can
nat dygge, and to beg, I am
ashamed. I wot what I
wyll do that whin I am put
out of the baylyshyp, they
maye receane me in to theyr
howles. The called he al his
mayster sdetters & sayde vnto
the fyrist how moche owest þ
vnto my mayster & he sayde
an hōdred connes of oyle, &
he sayd to hym take thy byll,
& spye down quicly & write
fyfty The sayd he to another
what owest thou & he sayd &
hōdred quarters of wheate:
he sayde vnto hym, take thy
byll & wryte four score, & the
lorde commended the vniust
bayly because he had done
wyselwe, for the chylde of ths
worldare & theyr kynd wyser
them the chyldren of syght
And I saye vnto you, make
you frēdes of þ wycked mā-
mon that whin ye shal depar
iudgement of spypites, to ano-
te they maye receane you i to ther þ sterpretyd of tōnes
everlaulyng habytacions.

The p̄yself on the x. Son
daye after Tynye sondaye
the fyrist p̄yself to the couin-
thians. The xiiij. Chap. A.

Bethen pe know that
Bye were genctyles & wet
your wapes vnto dom Idols
even as you were led. Ther
fore I declare vnto you, that
no mā spekyng in the spiryte
of god defyeth Jesu. Also no
man can saye that Jesu is þ
lorde but by the holy ghost.
There are dypersities of gyt-
tes verely yet but one spiryte
& there are differences of ad-
mynistracions, & yet but one
lorde. And there are dypers
maners of operacions & yet
but one god which worketh
all thynges þ are wrought,
i al creatures. The gyftes of
the spirite are gyue to every
man to p̄fye the 2gregacyō.
To one is gyuen chorow the
spirite, the ditteracie of wys-
dom, to another is gyue the
ditteracie, of knowledge by
the same spirite to another is
gyue fayth by þ same spirite,
to another the gyftes of hea-
lyng by þ same spirite to ano-
ther iphesye to another
iudgement of spypites, to ano-

The Pystels and Gospels

And these al worketh euēn þ
selue same spypce, deuydying
to every mā several gyttes,
euēn as he wyl.

C The Gospell on the. x. sō:
day after Trinuite sonday the
xii. Chapiter of Luke. F.

W hen Jesus came ny vñ
to Ierusalem, he behelde
the cytie; i wep on it layeng,
þt þ haddeſt knowe those thi-
ges which belongeth vnto thy
peace, euēn at this tyme but
nowe are they hyd from tyne
eyes, for the dayes shall come
vpon the, that the enemys
shal cast a banke about the &
compasse the roudes, & kepe
the in on every syde & make
the euēn with the grounde vñ
thy chyldren which are i the,
and they shall nat leauē i the
one stōne vpon another by-
cause thou knewest nat the
tyme of thy visytacyon, and
he went in to the temple, and
began to caste out them that
solide therin and them that
bough, layenge vnto them
It is wittē my house is the
house of prayer, but ye haue
made it a den of heunes & he
taught dayly in the temple.

C The Pystell on the. xi. sō:
day after Trinuite sonday,
the fyſt pystell to the Corin-
thyans the. xv. chapy. A.

B Rethen as perres:
ning to the Gospell
whiche I preached
vnto you, whiche ye haue also
accepted, & in the whiche ye
contynue, by whiche also ye
are saned. I do you vñ after
what maner I preached vñ:
to you þt ye kepe it, except ye
haue blyuench in vaghe, for
fyſt of al I deliuered vnto
you that whiche I receaued,
howe that Chrysſie dyed for
our synnes, agreeinge to the
scriptures, and that he was
buryed that he arose agayne
the thyrde daye, accordyng
to the scriptures, and that he
was sene of Cephas the the
eleuen. After that he was sene
of mo then fyue hondred
brethren at ones of whiche
manye remayne vnto this
daye, and many are fallen &
slepe, after that appered he
to James, them to al the
Apostels, and laste of all he
was sene of me, as of one þ
was borne out of due time
for I am the leſt of all the
Apostels, which am nat wox
thy to be called am Apostle,
bycause I persecuted the co-
gregacyon of god but by the
grace of god I am þ I am,
and his grace whiche is me

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not

Cthe Gospel on the leueth
Sondape after Trinype Son-
daye. The. x viij. cha. of luke. A.

Iesus put forth this sy-
militude vnto certayne
which trusted in them selues
that they were perfecte, & dis-
sypled oþer. Two men went
vp in to the temple to praye
the one a pharyse / & the other
a publycan the pharyse stode
and prayed thus with hym/
selfe. God I thanke the that
I am nat as other men are ex-
torcioners vnjust adulterers
or as this publyca I fast twy-
se in the weke / I gyue the ry-
the of all that I posesse. And
the publyca stode a far of, and
wold nat lyfte vp hys eyes to
heuen but smote his brest
sayeng. God be mercayfull to
me synner. I tell you this ma-
departed home to his house
inflyed no more þe þ other
for euerye man that exalted
hym selfe shal be brought low
and he that humbleth hym
selfe shal be exalted.

Cthe psytel on the. xi. Son-
daye after Trinype sondape/
the. ii. psytel to the Corinthy-
ans. The thyrde chappyter. A.

Broþrene suche trus-
t have we thorowe
chyst to godward /
not that we are suffycent of

our selues to thinke any thiȝ
as it were of our selues but
our ablenes commeth o god/
which hath made vs able to
minyster the newe Testamente
nat of the letter/but of the
spypye for the letter kylleþ
but the spypye gþeþ lyfe/
þf the mynistracyon of þer
thorowe the letters signifiȝ
þones was gloriþous / so that
the chyldren of Israell could
nat behold the face of moyses
for the glory of his counte-
naunce (which gloriþe þer
theles is done awaye) why
shall nat the ministracyon of
the spirite be moche more glo-
riþous / for þf the mynistringe
of condynacyon be gloriþouse/
moch more doþ the myn-
istracyon of ryghtwysenes ex-
cede in gloriþe.

Cthe Gospel on the. xii. So-
day after Trinype Sondaye.
The. viii. chapit of Marke. D.

Iesus departed from
the costes of tyre and
came by Sydon vnto
the see of Galyle thorowe þ
myddes of the coostes of t.
Lytyes / and they brought
vnto hym one that was waste
and dome / and prayed hym
to lay his hande vpon hym/
and he toke hym asyd froþ the
people & put hys fyngers in

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lys eres/s dyd iyytice & con-
ched his tonge/s loket vp to
heue/s syghed and sayd vnto
hym/Ephara/that is to say/
be opened/s strayne waye his
eares were opened/s pstryng
of his tonge was loosed/s he
spake playne/s he commaun-
ded then that they shulde tel
no man/but the more he for-
bad the/in so moche the more
a greate deale they published
saynge. He hath done al thy-
nges wel/and hath made both
the deafe to heare/s the dōme
to speake.

Chapter on the xiiij. Sd
day after Trinice sondaye
The thyrde Chapter to the
Balachyans.

Bethmen to Abrahā,
and his sede were p-
romysles made/he
sayth nat in the sedes as I ma-
ny/but in thy sede/as in one
which is Chüst This I say/s
the lawe whiche began after
wardes beyond. iiii. hondred
and xxx. yeres dothe nat dy-
sanull/the testament s was
confirmyed afore of god vnto
Chüst warde/to make the p-
myle of none effecte/sor yf the
Inheritaunce come of the law
it cometh nat of promyse but
god gave it to Abraham by p-
myle/wherfore them serueth

the lawe/the lawe was added
bycause of transgressyon (tyl
the sede came to which the p-
myle was made)/it was or-
deyned by angels in the han-
de of a mediator. A mediatoy
is nat a mediatoy of one/but
god is one/is the lawe then
agaynst the promyse of gode
God forbyd how be it yf the-
re had ben a law gyuen/which
coulde haue gyuen lyfe/them
no doute ryghtwysenes shuld
haue come by the lawe/but s-
cripture concludeth all thy-
nges vnder syn that the pnyss
by the sayng of Jesus Chüst
shuld be gyuen vnto the ther-
bylne.

Chapter on the xiiij. Sd
day after Trinice sonday. The
x. Chapter of Luke.

Iesus sayde vnto his di-
scypples happy are the
eyes/which se that ye se. For
I tell you that many prophete
tes and kynges haue desyred
to se those thynges whiche ye
se/and haue nat sene the/and
to heare those thynges which
ye heare and haue nat herde
them/and beholde/a certayne
lawyer stode vp/and tempted
hem sayenge. Agayster what
shall I do to inheryte eternal
lyfe? He sayd vnto hym/what
is wryten in the lawe? howe

redest thou: and he answered cure of hym / & what soever þ
 and sayd. Loue thy lord god spendest more/ when I come
 with all thy herte and with agayne/ I wyl recompence the
 all thy soule/ and with all thy which now of these thre thy
 strength & with all thy mynde kest thou/ was neyghboure
 and thy neyghbour as thy unto hym that fell in to the
 selfe. And he sayde unto hym/ theues handes. And he sayde
 thou hast answered ryght thys do and thou shalt lyue he wyl
 he that shewed mercy on him
 Them sayde Jesus unto him
 lyng to iustifye hym selfe sayd
 go and do thou lykewyse.
C The xvij daye after Trinypre sonday.
 The v. chappeter to the Gals
 scended from Ierusalem to thypans.

L.

B Rothren walke in
 the spyrte and ful
 fyl nat the lustes of
 the flesche for the
 flesche lusteth contrary to the
 therē cā a certaine preest that spyrte, and the spyrte contrā
 same way & whē he sawe him ry to the flesche. These are cō:
 he passed by & lykewyse a le tracy one to the other so that
 wyte/ when he was come nycē ye can nat do that whiche ye
 to the place/wente & loked wolde/but & yf ye be fedde of
 on hym & passed by The a ter the spyrte/ the are ye nat vn:
 tayne Samarytan as he toz der the lawe. The dedes of þ
 nedcā nycē unto hym & when flesche are manifess/ whiche
 he saw hym had spalstypon on are these aduontry/ for mycā
 hym & went to hym & bound cyon vnclemnes/ wantonnes
 by his woldes/ & powred in idolatry/ wytchecrafte/ ha:
 byle & wyne/ & put hym on his cred/ waryaunce/ zele/ wrach/
 owne beest/ & brought hym to stryfe/ sedycyō sectes/ enuyē/
 a comon in/ & made prouisyon murther/ droukennes gloto:
 for hym/ and on the morowe ny/ & suche lyke/ of the which
 whē he departed/ he toke out I tel you before/ as I hane
 two pes/ & gaue them to the tolde you in tym past/ þ they
 holde/ & sayde unto hym take whiche cōmyt suche thynges

The Vysets and Gospels

Well nat inherycy the kyng: retourned agayne/to gyne
dome of god. But the fruyte god prayse,saue onely this
of the spyrte is loue/joy/pea strafger, & he sayde vnto hym
te longe lufferyng/gentylnes acyse, & go thy way,thy fayth
goodnes faytheulnes/meke: hathe made the hoole.
nes/temperancye. Agaynst **C** The Vyset on the. xv. Son
suche thare is no lawe. They daye after Trinype sonday,
that are Chrysles/have cruce **T**he. v. chappyter to the Galas:
fyed the fleshe/with the ap. thyans. **D.**
petites and lustes.

C The gospel on the. xiiii. So **B** rethrene yf we lyue in
the spyrte,let vs walke
day after Trinype sddaye the i the spyrte let vs nat be bay
vbi. chappyter of Luke. **A.** ne gloriouys prouokynge one

H esus went to Ieru another, & enuyenge one ano
we Samaria and Galyle/ & falle by chalice i to any faute,
as he entred in to a certayne pe whiche are spreytual helpe
towne or castel/ther met hym to amende hym in spreyte of
ten men that were Lepers/ mekenes,codsyderyng thy sel
whiche stode a fare of and put fe,lest thou also be tempted,
forth theyz boyces and sayde here ye one anothers burch,
Iesu mayster hane mercy on and so fulstyf the law of Chy
vs. **W**hen he sawe them/he sle,yf any ma leme to hym sel
sayd vnto them/go and shew ue that he is com/what whē
pour selues to the preestes i dede he is no thyng/ther
it chalised as they went they same deceauethe hym selfe in
were clensed/and one of the his ymaginacyon/ let every
whē he sawe that he was cle man proue his owne worke
sed/turned backe agayne/ & ther shal he haue reiosyng in
with a lowde boyce praysed his owne selfe, and nat i anoy
god/ & fell downe on his face ther for every man shal beare
at his fete and gane hym can his owne burtlynn/let hym
kes, & the same was a Sama that his taughe in the wor
titane. And Iesus answered de minister vnto hym that tea
and sayde,are there nat ten chech hym i all good thyngy
clensed but wher are those ny be nat deceaueth god is nat
ne. Ther are not founde that mocked/for what soever ma

soweth/that shall he reepe.
He that soweth in his fleshe
hal of the fleshe reepe corrūc-
pyon/but he that soweth in
the spirite/shall of the spyrte
reepe lyfe euerlastyng. Let vs
nat be wery of well dwyng/for
when h̄ tyme is come we shall
reepe without werynes.

Whyle we haue therfore ty-
me/let vs to goodvnto all me
& speccially vnto them:which
are of h̄ housholde of faythe.
Cthe Gosspell on the. xv. 20:
daye after Trynite sonday.

The. vi. Ch. of Matthewe. L.

Iesus sayde vnto his di-
sciples that no man can
serue two maysters/for either
he shall hate the one and loue
the other/or els he shall leue
to the one/& despycē the other
ye can nat serue god & mānd
Therfore I say vnto you/be
nat carefull for youtre lyfe/
what ye shall eate nor what
ye shall dynke/nor yet
for your body/what ye shall
put on/is nat the lyfe more
worth the meate/& the body
more of value then raymēte?
beholde the foules of h̄ ayre/
for they sowe nat neyther rea-
pe/nor yet caryl to the barnes
& yet your heuenly father fe-
dereth them/are ye nat moche
better thē they? which of you, your lakes whiche is your

though he toke thoughte ther
foze coulde put one cubit vn-
to his stature:/& why care ye
them for rayment? Consider
the lylpes of the felde/howe
they grow. They labour nat
neyther spinne/& yet for all h̄
I say vnto you/that even Salo-
mon in all his royalte was
nat araed like vnto one of
these. Therfore yf god so clo-
thed the grasse/whiche is to
day in felde/& to morowe shal
be castell to the furnesse/shall
he nat moch moxe do te same
vnto you. O ye of lytell fayd?
Therfore take no thought
sayng What shall we eate or
what shal we dynk/or wher
with shall we be clothed/after
all these thynges seke the gē-
tis/for your heuenly father
knoweth that ye haue nedē
of al these thyngs/but rather
seke ye fyrl̄ the kyngdome of
heuen/and the ryghtwysnes
therof/and all these thynges
shalbe ministred vnto you.

Cthe Gosspell on the. xvi. 26
day/after Trinuite sonday,
The. ii. ch. to h̄ Ephesians. 5.
Saint paul wrote vnto the Ephesians/
sayeng. I despyle you
that ye fayne nat
because of my tribulacions

The Gospels and Hystels

maple/for thiscause I bowe
my knees vnto the fater of
our lordes Chrysſi/which
is fater ouer al that is cal-
led fater in heuen & in heue
& in erthe/that he wold graunt
you accordynge to the ryches
of his glory/that ye maye be
strenghted with myght by hys
spycrye in the inner man that
Chrysſi may dwell in your her-
tes by fayth/that he beyng
rooted & groundid loue/myght
be able to chyphethede with all
sayntes what is that bredeth
and length/deepth/& heyngh
and to knowe what is þ loue
of Chrysſi/whiche loue passed
knowledges that ye myght be
fulfilled with al maner of ful-
nes whiche cometh of god/vn
to hym that is able to do exre-
dyng haboundantly aboue al
that we axe or thynke/acco-
dynge to the power that wor-
keth in vs/be prayse in þ con-
gregacyons by Jesus Chrysſi
thowownt all generacions
from tyme to tyme. Amen.

C The Gospell on þ. xvij. So-
day after Trinitie sondaye
The. viii. chapi. of Luke. ¶

L Esus went in to a cy-
tre called Maym/and
many of his discipiles
wente with hym and
muche people/when he came

ynge vnto the gate of the cytre
beholde there was a deed ma-
caryed out whiche was þ onely
sone of his mother & she was
a wydow & moche people of þ
cytre was with her/þd when
Jesus sawe her he had cōpas-
yon on her/and sayde vnto
her/wepe not & he wente and
touched the coſſin & they that
bare hym stode abyde/he sayde
yonge man. I say vnto the
aryle:/þe deed late vp & be-
gan to speke & he deluyered
hym to his mother/and ther
came a feare on them all/þd
they gloryficed god fayenge/
a great þphet is risen among
vs & god hathe vsyced hys
people.

C The Hystell on þ. xvij. So-
day after Trinitie sondaye the
iii. chapt. to the Ephesys. ¶

B Rechrene I whiche
am in bondes for the
lordes sake exhorte
you that ye walke worthy of
the vocacyd wherwith ye are
called in all hūblenes of myn-
de & melenes & longe suffer-
ynge/forbearynge one ano-
ther/þorowe loue & that ye
be diligēce to kepe the myght
of þ spycrye/in the bōde of pea-
ce/beyng one body & one spi-
rite/even as ye are called in
one hope of your callinge.

Let there be but one lord one com & lye to th:gyue th: mā
tayfth/one baptyme/one god s
father of al/whiche is aboue
al/thozow al. and in you al/
which is blessed in the worl-
des of worldes. Amen.

The Gospel on the .vij. day after Trinete Sonday/
The .vii. chapter of Luke. A

When Iesus wence in to
the house of one of the
cheryfe pharysles to eate brea-
de on the saboth day & they
what ched hym, & beholde the
re was a mā before hi whiche
had the dropsye & iel? answe-
red & spake unto the lawyers
and pharysles larege, it is lau-
full to heale on þ saboth day?
and they helde cheþ peace, &
he toke hym & healed hym, &
let hym go, & answered them
larege. Which of you shal ha-
ue an Isle or an ore falle i to
a pitte, & wyl not strayne wape
full hym out on the Saboth
day? & they could nat answe-
re hym agayn to that. He put
forþ a simylitude to the ge-
nes, whā he marked how they
pleased that hys tounes &
sayd vnto cheþ whē thou arte
bydden to a weddyng of any
mā, lye nat downe i cheþ hys
toune leſt a more honorable
mā cheþ thou be bydde of hi &
he that hadde both hym & the xxij. chap. of Mathewe,

Broþer I tanke my
god awaies on your
be halfe for the gra-
ce of god whiche is gyne you
by Iesus chris, the in al thynges
ye are made ryche by him
in all lernyng & in all lerning
and in all knowledge eue as
te Testimony of Iesus chrys
was stirmed i you so that ye
are behynde i no gyfte & way
te for þ aperynge of our lord
Iesu. Christe which shal streng
you vnto cheþ ede that ye may
be blameleſſe in that day of
our lord Iesus Chrys.

The gospel on the .vii. day after Trinete Sonday The
xxij. chap. of Mathewe,

The Pystels and Gospels

The pharyles wet vnto Jesu & one of thē which was a doctour of the lawe/ asked hym a quesyon / tēpeynge hym & sayenge. Mayster whiche is the great comandise ment in the law? Jesus sayde vnto hym thou shalt lōne thy lord god with al thyne arte/ with al thy soule and with al thy mynd this is the fyſte & that greatest commandement & there is another lyke unto thi. Thou shalt loue thy neighbour as thy ſelſe. In these two comandementes hange al the law & the prophetes / wylle the pharyles were gathered to gyther Jesus asked them sayenge. What chynke ye of Chyſtie? Whose lone is he/ they sayd vnto hym the lone of dauid He ſayde vnto the. Howe the doth Dauid in ſp̄te call hym lord ſayeg. The lord ſayde to my lord ſay on my ryght hande till I mack thyne enemys thy ſote ſtole/ þt Dauid called hi lord how is he the his lone? and none of them could anſwere hym agayne one worde. Neyther durst any man ſay day for the aske hym any mo quesyon.

C The Pystel on the xix. Sd: day after Trinycie ſunday. the xix. cha. of Mathew. ¶

Bothren be ye renued! The ſpiryte of your myn des / & put on that new ma/ which after the ymag of god is ſhaped in ryghtwysenes / & true holynes. Wherefore put awaye lyenge / & ſpeak every man trueth vnto his neyghbour for as moch as we ar me bers one of another be an gry / but synne nat let nat the ſonne go downe upon your wrathe / gyne no place vnto þ backbitter let hym that ſtele ſtele no moxe but let hym rather labour with his handes ſome good thing that he may haue to gyue vnto hym that nedeth.

C The Gopſel on the xix. Sd daye after Trinycie ſunday. The. xix. cha. of Mathew. ¶

I Elſus entred in to the kyppre & paſſed ouer / came I to his owne ci rye / & beholde they brought vnto hym a ma ſycke of the palſey ſyenge in his bed / and whē Elſus ſaw them ſayth he ſayth to the ſycke of þ palſey ſone be of good cheere: thy ſynnes are forgyuen the / & be holde certayne of the ſcribbes ſayth in the ſelues he blaſphemeth & when Jesu ſaw them thoughtes he ſayde whereſli, cha. to the Ephesians. ¶ re chynk you euyl in your her

tes/whether is esper to say/ ¶ The Gospel on the xx. son
 thy synnes are forgyuen the dape after Trinyc Sondaye
 or to say arysse & walke/ That The xxij. cha. of Mathewe. A
 ye maye knowe/that the lone **I** Iesus layd vnto his di-
 of mā hach power to forgyue **I** scyppes the kyngdome
 synnes in erch, he layd he vn of heud is lyke vnto a certayn
 to the sycke of the palsey ary ne kyng whiche maryed his
 se take vp thy bed & go home lone & sent forth his seruaun
 to thy house. And he arose & tes/ to cal the that were bydds
 deparred to his house/ & whē to the wedynge & they wolde
 the people lame it, they mer/ nat come. Againe he set forth
 nailliē & glorified god/ which other seruautes/ sayēge tell
 had gyue suche power to me the which are bedde behold **¶**
C The Oystel on the xx. Son haue ppared my dynner/ myne
 daye after Trinyc sondaye/ oren & my facynges are kyl-
 the. v. Chappyter to the Ephe led/ and al thynge are redy
 syans.

D. come vnto þ marayage. They

B ethrene take hede made lyght of it/ and wente
 that ye walke circun theyr wayes: one to his ferme
 spccely nat as fooles place / another aboute hys
 but as wylc/redemyng the marchaundysle/the remaun-
 ryng for the dayes are euyll te toke hys seruautes & in-
 wherefore be ye nat bwylle/ treated the vngoodly & slew
 but bndeslade what the wyll them:when the kyng herde
 of the lordes/ & be nat dr̄bke that:he was wroth and sent
 with wyne/wherin is excelle forth his warres/ & destroed
 bat be fullkylled with the sp̄t: those murtherers and brent vp
 cyte/spekyng vnto your sel: theyr cyte/the layd he to his
 ves in psalmes & hymnes/ & seruautes/ þ weddynge was
 spirituall s̄ges syngynge & prepared:but they which we-
 makynge melody to the lord re hydden thereto were nat
 in your hertes gyngynge than worthy. So ye therfore out l-
 kes alwayes for al thynge i to the hygh wayes/ and as
 the name of our lord Iesu many as ye fynde hyd the to
 chyst to god the facher sub: the mariage/ the seruautes
 mitcyng your selues one to wþout i to the hygh wayes,
 another in the feare of god/ and gathered togidher as ma-

The Pystels and Gospels

ny as they coulde fynde/both
good & bad/s the weddynge
was furnysshed with gesles.
The kyng came in to vyset
his gesles & spyd there a man
which had nat on a weddynge
garment & sayd vnto hym, frere
de howe campylst thou i hyther
and hast nat on a weddynge
garment/s he was even spe-
cheles. Them sayd the kyng
to his mynsters,take & bynde
hym hande & fore & cast hym i
to vter dackenes/ter shal be
weypynge/& gnasslyng of teth
for many are called and fewe
be chosen.

C The pystel on the. xi. So
daye after Trinchte soday/the
vi.chap. to the Ephesys. B.

My brethrene be frdges i
the lord/s in the power
of his myght,put on the ar-
moure of god þ ye may stide
stedfasse agaynst the craftye
allantes of the devyll/for we
wresle nat agaynst flesh and
blod,but agaynst rule against
power,/ agaynst wordly ru-
lers of the dackenes of this
world/agaynst spirituall wyc-
kednes for evenly thynges
For this cause take vnto you
the armout of god/þ ye may
be able to resist in the euyll
day/s to stond perfecte in al
thynges. Stdb therfore and

your loynes gyrd about with
vertye/hauyng on the brest
pylate of ryghtwysnes & shod
de with showes prepared by
the gospel of peace abone all
take to you the shuld of fayth
wherwith ye maye quethe al
the fyre bates of the wrykede
and tak the helmet of salua-
cyd & the swerde of the spirite
whiche is the word of god.

C The gospel on the. xi. So
day after Trinchte soday/The
vii.chapiter of Johan. B.

THere was a certaine tu-
ler/whose sone was sic-
ke at Capernam as he herde
that Iesus was come out of
Iewry in to Galyle/he wete
vnto hym & besoughte hym þ
he wold descende & heale his
sone for he was even redy to
dye. The sayd iesus vnto hym
except ye se sygnes & wosters
Ye byleue nat the ruler sayd
vnto hym: syd awaie or euer
that my chylde dye ies/sayd
vnto him go thyway thy sone
lyuerch & the man byleued the
wordes that ies/s had spoken
vnto hym/s wente his way
and anone as he wete on his
waye/hys seruauntes met hi
and tolde hym sayenge. Thy
sone lyueth the enquiered he
of che the houre when he be-
ganne to amende & they sayd

unto hym yester daye the se: ry, and laude of god,
uen the houre/ the feuer left **C**the Gospell on the. xxij.
hym: & the fater knewe that Sondaye after Trinyc Son
it was that same houre whē **S**ondaye. The xviii. chappyter of
Jes̄ sayd unto hym, thy sonne
I queth/ & he byleued & al his
householde.

Cthe psytel on the. xxij. So
daye after Trinyc sondaye/
The. i. Chappyter to the psytel
kyng whiche woulde take a
lyppians.

Bethrene we cruse i
our lord̄ iel̄ christie
þ he which beganne
a good worke in you shall per
fourme it vnyll the daye of
Jesus Christ as it be cometh
me so to iudge of you all by:
and haue you also euery one
companys of grace with me i
my bodes as I defende & sta:
blysshe the gospel God bea:
reth me recorde howe greatly
I lōge after you all from the
very hertote in Jesus christ
and this I pray that our lo:
ne maye encrease more & mo:
re in knowledge and in al fes des on hym and toke hym by
lyng, that ye myght accepte the throte sayeng. Pay me
thynges most excellent that that thou owest & his felowe
ye myght be pure & suche as fell downe & besought hym
shulde hurte no mannes con: sayeng, haue pacience with
scyce/ vntil the daye of christ me and I wyl paye the al/ &
fylled with þ frutes of ryght: he wold nat/but went & cast
wysnes whiche/ frutes came hym in to prylon/cyl he shuld
by Jesus chyssie unto the glo paye the dette. Whē is other

The Vystell & Gospels

felowes sawe what was do- ded/but our conuerſacyon is
ne/they were very lozy/ & cam in heuen/ from whence we lo:
and told to theyr lord al that ke/for the sauour even the
had happened. The his lord lorde Iesu chrisie which hal
called hym/ & sayd vnto him. chaunge in to another fallyng
D euyll ferualite I forgaue þ our wyle bodyes that they
all the detie/because thou may be fallyoned lyke vnto
praydest me was it nat mette hys gloriouſ bodye accordyng
also:that thou shuldest haue to the wokyng wherby he
had compasyon on thy felowe is able to subdue all thynges
even as I had picy on the? vnto hym ſelf in Iesuſ Chriſt
and his lord was wroth and our lord.
delyuered hym to the Taylers
tyll he ſhuld pay all that was
dwe vnto hym. So lykewylle
ſhall my heuenly facher down
to you. If ye wyl nat forgyue
wyl your hertes/eche one to
his brother theyr trespales.

C The vystell on p. xiiij. Ho
day after Trinypitē ſoday p. iij.
Chap. to the Phylippians. C.

B Reþy en folowe
ye me & loke on
the whiche wal-
ke even ſo as ye
haue vs for an
entāple for ma-
ny walke of whome I haue
tolde you often & now tel you
weyng that they are the
enemys of þ crosse of chryſt/
whole ende is dampnacion/
whole god is theyr belye ad
whose glorie is to theyr sha:
me whiche are wordly myn-

The Gospell on the. xiiij.
Hodday after Trinypitē ſunday
The. xiiij Chap. of Math. B.

He phariseſ we
ſe & tooke counſ
ſeyll/howe they
mygh eagle chriſ
ſie Iesuſ in hys
wordes/ ad ſent

vnto hym theyr diſcyples vñ
Herodes ſeuanteſ ſayeng
mayſter/we knowe þ þ art
true and that thou techeſt þ
way of god truly neyther caſ
reſte for any man for thou ſh
ſiderest nat mēnes estate tell
vs therfore how thynkēſt þ:
Is it laufull to gyue tribute
vnto Cesar or nat? Iesuſ per
ceaued theyr wylynes/ & ſayd
why reþt ye me ye ypocrites?
Let me ſe the tribute money
ad theyr toke hym a peny/ & he
ſayd vnto the? whose is this
image and ſcriptiōn? they

sayd vnto hi cesars/ the sayd and behold a woman whiche
he vnto them: Gyue therfore to cesar that which is cesars
and gyue vnto god þ whiche
is goddes.

C The pystell on the. xxiiij.
sonday after Trinite sonday
the fyfth Chapiter to the Col-
losians. **B**

B Rothre we cease nat
prayege for you & de-
syng that ye myght
be fulfylled with the knowle-
ge of his wyl al wyldome &
spiritual vnderstanding/ that
ye myght walke worthy of þ
lorde in al thynges þ please,
þeyng frutfull i al good wor-
kes and increasyng in the
knowledge of god/ strenghted
with all myght thorowe his
gloriosus power vnto all pa-
tience and longe sufferynge:
with ioyfulness in Jesu chrys-
tian lorde.

C The Gospell on the. xxiiij.
Sodday after Trinete sonday
The. ix. Chap. of Mathew. **C.**

W Hyles Jesus spake vn-
to the people/ beholde
there came a certayne ruler
and worshypped hym sayeng
my doutheer is even nowe
decessed, but come and laye
þy hande on her, and she shal
lyue, and iesus arose and so-
lowed hym w his discyples ther

was dysseased with an yluse
of blade twelue yeres came
behynде hym, & touched the
heme of his vesture, and she
sayd i her selfe. þf I may tou-
che but euē his vesture onely
I shal be saf. Jesu turned him
about, & beheld her, sayenge
doutheer be of good cōfōrte,
thy fayth hath made þ safe &
she was made hole euē the
same houre. **C** The pystell
on the next sodday before Ad-
uent sondaye. **T** erem. xxiij.

B Rothre behol þ dayes
þ wyl com saych the lord
þ I wyl stete vp vnto Dauid
a ryghteous brach, and he
shall raygne a kyng, & shal be
wise, & shal to equity & iustice
in þ erth, & in his dayes iuda
shal be saf, and Israell shall
dwell without feare, and thys
is þ name that they shal cal
hym the lord our ryghteous-
nes wherfore the dayes wyl
come sayth þ lorde that they
shall say no more, the lorde
lyueth that brough the chyl-
dren of Israell out of the lade
of egypt, but the lord lyueth
whiche deluyered & brought
the sede of the house of Is-
raell, our of the lande of the
norg, & from all lades whe-
ther I trust the, and they shal

The pystels and gospels

dwel in theyr owne lande
Saych þ lord god almyghty.

Cthe Gospell on the next
Sondaye before Aduer son-
day The. vi. chap. of Iohn. A

When Jesu syted vp hys
eyes an sawe a greate
company come vnto hym, sayd
vnto philipp: wher shall we
byre breade that these myght
eathe. This he sayd to proue
hym for he hym selfe knewe
what he wolde do. Philip
answered hym two hondred
penyworth of bread are nat
sufficient for the, þ every man
haue a lytel. Then sayd vnto
him one of his discyples, An-
drew Symon Peters brother.
There is a chyld here: which
hath fyue bar ley loues & two
lysshes: but what is þ amoge
so many? Jesus sayde make
þ people to sytte downe (ther
was moche haye i the pla-
ce) and the men satte downe:
in nomber, about fyue thou-
sand. Jesu toke the breade
and gaue thankes, & gaue to
his dyscyples and his dyscy-
ples to the þ were set downe,
& lykewyle of the lysshes, as
moche as they wolde, when
they had eaten enough, he
sayd vnto his discyples, ga-
ther vp the brokē meatē that
remayneth, that nothing be

lost. They gathered it togy-
ther & tyld twelue basketes
with the broke meatē, of
þ fyue bar ley loues, & too lyss-
hes which broken meatē re-
mayned vnto the that hadde
eaten. The thole men, when
they had sene þ myacle that
Jesu dyd, sayde. This is of a
truer þ same ppher, whiche
shal come in to the worlde.

Cthe pystell on the dedy-
cyon daye the. xi. Chap. of þ
reuelacyō of saynt Iohn. A

Tohn saw þ holy city
new Jerusalēm com-
owne from god out
of heue prepared as
a bide garnished for her hab-
bad, & I herd a greate voyce
fr̄ the crone sayeng. Behold
the tabernacle of god is with
me & he wyl dwell w̄ the and
they shalbe is people, & god
hym selfe shalbe w̄ them and
be theyr god, & god shal wry-
awaye all teares from theyr
eyes, & there shall be no more
deth, neyther sorowe neyther
cryeng neyther shall there be
any more Payne, for the olde
thynges are gone & he þ late
vpon the seare sayde, behold
I wyl make al thingis newe;

Cthe Gospell on the dedy-
cyon daye the. xii. chayper
of Luke. A

IEl ventred in / wet tho:
Rowe Jeryco & beholde
There was a man named zache?
& he was a ruler amḡ þisur-
blycās & ryche also & he made
meanes to se Jesus what he
shuld be & he coulde nat for þ
peace, because he was of a
low nature. Wherfore he
cam before: & ascended vp in to
a wylde fygge tre, to se hym,
for he wolde chalame waye
& whē Jesus came to þis place,
he loked vp & sawe hym, and
sayd vnto hym, zache, hast
ly come downe, for to day I
must abyde at thy house and
quicly he came downe, and re-
ceaved hym ioyfully & when
they sawe that, they al grut-
ched sayenge, he is gone to
Tary with a man that is a syn-
ner. zache stode forth & sayde
vnto the lord, Beholde lord,
the halfe of my goodes I gy-
ue to the poore, & if I haue
done any man wrong. I wyll
restore hym fourre folde Jesu
sayd vnto hym, this daye is
helth come vnto thys house
for as moch as this same hou-
se is be come þy chyld of Abra-
ham, for the lone of man is co-
me to seke and to saue that
whiche was lost.

Here endeth þis pystels &
Gospels of the Soddayes,

Here begynneth The pyp-
stels, & Gospels of þis sayntis
CThe pystell on saynt An-
drewes daye, The, s. Chapi.
to the Romayns. **L**

Berhie the belefe of
þe herre iustifyed &
to knowledge with
þis mouth maketh a man safe.
For the scripture sayth who
soever beleuech on hym, shal
nat be ashamed. There is no
difference bytwene the Jewe
and the Gentyle. For one is
lorde of al, which is ryche vnto
all that cal vnto hym. For
who soever shal cal on the na-
me of the lorde shall be safe,
Hewe shal they call on hym
on whom they blyened nare
Hewe shal they blyene on hi,
of whē they haue nat herde:
Hewe shal they heare with-
out a preacher: & howe shall
they preach except they be
set. As it is writte howe be-
reful are the fete of the whē
the bryng glade tydynges
of peas And bryng glade ty-
dynges of good thynges but
they haue nat all obeyed to
the gospel. For Clapas sayd,
lorde who shal blyene our
saynges? So the saythe com-
meth by hearyng, & hearyng

The Pystels and Gospels

cometh by the wozde of god. lyke to hi there is nat fowder
But I aske haue they nat that kept þ lawe of the most
hearde. No doubt he theyz soþ hyest. And he was i couenaunt
unde went out in to all lan: with hym, & in his flesche he
des, & theyz wordes in to the wroche the couenaunce, & in
endes of the woldē.

tyme of temptacyon he was

Cthe Gospel on saynt An: founde faychfull. Therfoze
diewes day. the fourthe cha: he made hym a couenaunce w
pyter of mathewe.

L. an oþre þ nacyons shulde be

As Jesu walked by blyshed in his syght, & that
the see of galyle, he he shulde be multipliyed as þ
Symon whiche was called in his blyssynges & gaue him
Peter and Andrew his bro: an inheritaunce & he kept hi
ther castynge a nette i to the thozowe his mercy, þ he coulde
see, for they were fyshers and grace in the eyes of god. An
he sayd unto them, folow me euerlastynge couenaunte dyd
and I wyl make you fyshers he make hym & gaue hym the
of men. And they strayght ofice of þ hys preest, he made
waye left theyz nettes, and hi happy in glory, in fayth, &
folowed hym. And he went in softnes, he made him holy,
forth from thence, and sawe & chose hym out of all fleshe.
other two brothren. James the sonne of zebede, and Jo:
han his brother in the shyp,
with zebede theyz father me:
dyng theyz nettes and cal:
led the and they without ta:
ryng lefte the nettes, & theyz
father and folowed hym.

Cthe gospel on saynt Nic^o
las day þ. xxv.c. of mathe. B
Iesus sayd unto his
discypples. Accay:
ne man redy to take

his iourney to astraz:
unge countre, called his ser:
uauntes to hym, & deluyered

Cthe Pystell on Saynt Ni^c
colas day. Ecclia. xlviij. he gaue. v. talentes, to anot:

Bholde an excelleþ peste ther. vi. & to another one, to
pleased god, and was founde strayne waye departed. Them
wyghteous, and in tyme of he that had receaued þ. v. ta:
wiche made an acouemēte letes wet & beslowed the and

wa other blykewyse he that receaued. h. gayned other. h. but he þ receaued one wet & dygged a pyte i þ erth & hyd hys maysters money. After a lōge sealon, the lord of those seruaentescam & reckened wþ thē. They cā he that had receaued. v. talences and brought other syue sayēg. Mayster þ delyuerdest unto me syue ta-
lentes lo I haue gayned wþ thē. v. mo. Them his mayster sayd unto him wel good ser-
uaunte & faythfull, thou haste
be faythfull in lytell, I wyll
make the rular ouer moche.
Entre in to thy masters tope,
also he that receaued two ta-
lentes, cā and sayde, mayster, þ
delyuerdest unto me, h. ta-
lentes, lo I haue wonne two
other with thē, and his may-
ster sayd unto him wel good
seruaunte & faythful I wyll
make the rular ouer moche
goin, in to thy masters tope.
¶ The psytel on the Con-
cepcion of our Lady, Ecclesia:
Alice. xxiiii.

Here is a vyne, so brought I
forth a sauour of swet-
nes and my flowres are the
fruyte of glori and ryches. I
am the mother of bewtyfull
loue & of feare, & of greatness
and of holy hope In me is al

grace of lyfe and truch, and
in me is all hope of lyfe and
vertu. Come unto me al that
desyre me, and be fyllid with
þ fruytes that spryng of me
toz my spyrte is sweter tha
hony or hony combe. The re-
membrance of me is for euer
and euer. They that eate me
shall hogter the more, & they
that dynke me shall chul þ
more, he that harkeneth to
me shall nat be ashamed, and
he þ worketh by my couzell,
nat synne, and they that
bryng in to lyght shall haue
eternall lyfe.

The Gospell on the Con-
cepcion of our Lady the kyng
chap. of Mathewe. A.

This is the boke of the
generacyon of Jesus
christ the sone of David, the
sone also of Abrahā. Abrahā
begate Isaac, Isaac begate
Jacob. Jacob begate Judas,
and his brothrene Judas be-
gate Iohares, & Sarā of Tha-
mar. Iohares begate Esrom
Esrom begate Arā. grā begate
Aminadab Aminadab bega-
te Naassō naassō begate Sal-
mon, Salmon begate Boos of
Rahab. Boos begate Obed
of Ruth. Obed begate Jesse.
Jesse begate David þ kyng.
David þ kyng begate salomō

The Pystels and Gospels

of her that was wifes wyf vpon the foundacyon of the
Salomon begate Roboam. Apostels and prophetes Ie:
Roboam begate Abia. Abia be: sus Christe beyng the heed
gate Asa. Asa begate Josa: corner ston in whon every
phat. Josaphat begat Joram, budyng coupled to gyther
Joram begate Ozias. Ozias groweth unto an holy reple
begate Joachim. Joacham be in þ lordel whom ye are byt
gate Achas. Achas begate Ezechias. Ezechias begate
Manasses. Manasses begat Amb. Amb begate Josias. Jo
sias begate Jechonias & his
brothre about the tyme they
were caried awaye to Babyl
on, & after they were brought
to Babylon Jeconias begat
Salathiel. Salathiel begat
Zorobabel. Zorobabel begate
Abiud. Abiud begate Elia
chim. Elachim begate Azor.
Azor begate Sadoc. Sadoc
begate Achim. Achim begate
Elizur. Elizur begate Eleazar
Eleazar begate Matham.
Matham begate Jacob. Ja
cob begate Joseph the hus
bade of mary, of whom was
borne that Jesus, whiche is
called Christe.

Cthe pystell on saynt Tho
mas day þ apostle The seconde
Chapp. to the Ephesians. D.

Bþo more straungers & to my syde, & be not without
foreiners but clystyns with fayth but byleue. Thomas
the Sayntes and of þ hou
ghold of god, and art byt
te my lordel & my god. Jesu sayd

Tomas one of þ twel
ue called Didim⁹ was
not with them when Jesus
came. The other disciples
sayd unto hym, we haue sene
the lord. And he sayde unto
them: except I se in his han
des the print of the nayles, &
put my fynger in the holes of
the nayles, and thrust my ha
nde in to his syde, I wyl nat
byleue and after. viij. dayes
agayne, the disciples were
withyn, & Thomas was w
thym. Jesus came whē the
doles were sherte, & stode i þ
myddes and sayde. Peace be

with you. Then sayde he to
Thomas, put in thy fynger
here and se my handes, & put

forth thy hande, & thruste it i

answerted & sayde unto hym,
Iesu sayd

vnto hi. Thomas bcause þ
hast sene me, therfore haste þ
byleued happy are they þ ha-
ue nat sene & yet haue dile-
ued. ¶ The þysell on þ
þouersyon of laynte Paule.
The ix. chaypter of the Actes
of the Apostles.

Saul yet breþyng,
out threateninges
& slaughter against
the discyples of the
lorde wente vnto þ heþe pest
and desyred of hym letters
to Damascon, to the Syna-
ges þ þf he found any of this
way whether they were men
or women, he myght bryng
the bounde vnto Ierusalem
As he wete on his iourney it
fortuned þ he drewen nyc to
Damascon, & sodaynly cheþ
shynede rounde aboute hym
a lyght fr̄ heuē & he fel to þ
erth & herd a boyce sayege to
hym. Saul, Saul D̄ hy pse-
cateſt thou me? And he sayd
what arte þ lorde. The lorde
sayde, I am Iesus whō thou
pſecutest, it shalbe harde for
þ to kycke agaynst þ prycke
he boþ treþyng & alomyed
sayd, lorde what wylt þ ha-
ue me to do? And þ lorde sayd
vnto hym arye & go I to the
Cypre and it shalbe tolde the
what thou shalt do. The men

whiche cþpanped with hym
on his waye, God amased, for
they herde a boyce, but sawe
no man. Saul a rose fr̄ the
erth & when he had opened
his eyes he sawe no man. The
ledde they hym by the hade,
& brought hym ſ to Damascon
& he was thre dayes without
ſpght & neyther eate nor drā-
ke. There was a certayne di-
ſciple at Damascon named
Ananias to hym ſpake þ lord
in a wiþyon, Ananias. And he
ſayd beholde, I am here lord
and the lorde ſayde vnto hi
araye, and go in to the ſcere,
which is called ſtraye, & ſeke
in the house of Iudas, after
one ſaul of þ Cypre of Thar-
lus, for beholde he prayeth &
hathe ſene in a wiþyb, a man
named Ananias comyng in
vnto hym, and puttyngh his
hades on hym þ he myght re-
ſteane his ſight Ananias am-
ſawed, lorde I haue herd by
many of this man, how mo-
che hurth he hath done to
thy ſaintes at Ierusalē, and
in this place he hath auctor-
yte of the hye pestes to þow
all that cal on thy name The
lorde ſayd vnto hym Go thy
wayes for he is a chosen be-
ſel vnto me to beare my na-
me before þ gelys & kyng,

The Pystels and Gospels

and the chyldren of IsraeL
for I wyl shewe hym howe
greate thynges he musie suf-
fre for my names sake Ana-
nias went his way, and en-
tered in to the house, and put
his handes on hym, & sayde:
brother saule the lord that
appereid unto the in the way
as thou camest sent me unto
the that þ myghtest receaue
thy syghte, and be fyllid with
the holy god. And imediately
there fell from his eyes as it
had ben scales, & he receaued
his syghte, & arose & was ba-
ptysyd, & receaued meat &
was confortyd. The was Saul
certayne dayes with þ disci-
ples whiche were at Damas-
con, & strayght way he prea-
ched Chryst in þ Synagoges
howe that he was the lone
of god. Al þ herde hym were
amased & sayd is nat this he
that spoyled the whiche cal-
led on this name i Jerusalē?
and came hyther for the en-
tend that he shuld bryng the
bounde unto the hye pestles?
Saul increased in strenght,
& confounded þ Jewes which
dwelletch at DamascoL affir-
myng þ this was very christ
The Gospell on þ Edier:
syd of laynt Paule The. xix.
chapp. of agathewe.

D.

Peter sayd unto Je-
sus. Beholde we ha-
ue forlaken al an-
hane folowed the,
what shall we haue therfore
Jesus sayde unto the, verely
I say unto you, þ ye whiche
haue foloweth me in the se-
conde generacyd (whē þ lone
of man shal syc in the seate of
his maiesty) shal syc also vpon
þ. seates & iudge the. i. þ. tris-
bes of IsraeL & who soever
forlaken house or brothel, or
sistres, or father, or mother,
or wyfe or childre or lyuelod,
for my names sake, the same
shal receue an houblid fold,
& shal therbyeuerlastynge lyfe.
C The Pystell on Cadelmas
daye. Agalachye. iiii.
B beholde I sēde my mes-
senger whiche shal pre-
payre the way before me, and
sodainly shal þ lord whome
ye leke com unto his tēple,
and the messenger of the co-
uenante whome ye desyre.
Beholde he cometh sayeth þ
lord Sabooth. Who shal ex-
dure i þ daye of his comyng,
or who shal stāde to beholde
him: for he his as tryeg fyre,
& as þ herbe þ fullers scourge
with all & he shal syc tryeng
& purgyng syluer, & shal purg-
fyre the lones of Leny; & shall

fyne the as gold and syluer & of the lawe. Whē toke he hym
they shal bryngge offeryng vñ vp in his armes & layd lordē
to the lordē of ryghteounes nowe lettest þ thy seruaunte
and the sacryfice of Iuda & departe in peace accordyngē
of Ierusalē, shal be delycyous to thy pmyse, for myne eyes
vnto the lordē as in the olde tyme, and in the yeres that
were at the begynnyng.

Cthe Gospell on Landel: mas day. þ. v. cha. of Luke. D

When the ryme of þut:

Sþcacyon (after the law of moyses) was com, they brought Jesu to Ierusalē, to þeþt hym to the lordē, as it is writte in the law of the lordē: every man chylde that fyſte openeth the matryx, shalbe called holy to the lordē, & to offre as it is sayde in the law of the lordē a payre of turtle doves, or g. yong þygys, and beholde there was a man in Ierusalem, whose name was Symeon and the same man was iuste & feared god and longed for the consolacyon of Israell, and the holy ghost was i hym & an answer was gyue hym of the holy ghost, that he shuld not se deþ the, before he had sene þ lordē Chylde. And he came by in: Sþcacyon in to the tempe. And whē the fater & the mother brought i the chylde Jesus, of Ierusalē In so moch that to do for hym after þ custome

þtias þ apostles day. The i. cha. of þ Acres of þ Apost. C. **P**eter stode vp in the myddes of the discyples and sayde (the nombres of þ names were aboue an hōbred and twentyþe men and brotherne this scripture muste nedes be fulfylled which þ holy ghoste thorow the mouth of David spake before of Judas, which was guyde to the that toke Jesus, for he was nubred with vs, & obtayned feloweshyppe in this myndisstracyon, and he hathe nowe possessed a plot of grounde wþ the reward of iniquite, & when he was haged, braste a bider i þ myddes, & all þ bowelles gashid owt, & as it is knowe vnto all þ inhabitants of Ierusalē In so moch that felde is called i theyr mother

The Hystels and Gospels

tonge Alchedema/that is to say p bloody felde. It is wþyt ten in the boke of psalmes his habytacion be vþode and no man be dwellynge therin and his byshobbricke set anoz ther take. Wherfore of these men/which haue companyed with vs(al the tyme that the lord Jesus wþt in & out ambg vs/begynnyng at the bapty me of Iohh vnto þ same daye that he was taken vp fro vs) must one be ordyned to be a wþtneswiche of his Resur recyon. And they appoynted v. Joseph called Barsabas/whose surnamed was iustus/ & mathias/ and they prayed sayg. Thou lord which kno: west the heries of al me/ shew wheret þ hast chosen of these two/ þ the owne maye take the coume of this ministracio: & Apostle shyp from þ whiche Judas by trasgressyon fel/ þ he myght go to his owne pla ce/ and they gaue forth theyz lottes/ ad the lot fell on mathias/ & he was counted with the eleuen apostles.

C The Gospel on saynt Mathias the Apostles daye/ The vi. Chap. of mathewe. D.

T Hen Jesus answe red and sayd I pray se the O fater lord

of heuen and herthe bycane
thou haste hyd theri chynges
from the wylle & pruder / & hast
opened the vnto babes/euen
so fater for so it pleased the
al chynges are gyuen vnto me
of my fater/and no man kno:
west the lione/but the fater
nepher knoweth any man þ
fater/sauie the lione / & he to
whom the lione wþl op̄ hym
Come vnto me all ye that la:
bour and are ladē/ and I wþl
ease you/take my yoke on you
and leyne of me/for I am me:
ke & lowly in herete/ & ye shall
fynde rest vnto your soules/
for my yoke is easi/and my
burthen is lyght.

C The Hystel on the Annun ciyon of our Lady. Eslaye. viii.

O Ur lord spake to Achas sayg. Are the a sygne of þ lord shyp
god/come a lowe brynethe/or
from an hye aboue But achas
answered. I wþl nat ate/nep
her wþl tempte the lord.
Wherfore the lord sayd her:
ken ye of the house of David
Is it so small a chyng for you
to be greuous to man/but þ
ye shuld also be paynfull vnto
god neverthelater yet þ lord
he wþl gyue you a sygne. Be:
holde a vircyn shalbe with
chylde/ & shall beare a lione and

Shal call his name Iemannell be none ende. The sayd mary
he shall eate butter & honye, vnto the angell, how shal this
þ he maye haue understande be, sayng that I know nat a
wyng to refuse the evyl and mās the angell answered s
sayd vnto her, the holy ghoſt

C The Gospell on the Annunciation of our lady. The. i.
Chappeter of Luke.

A Nd I the vi. moneth the angell Gabryel was set fro god vnto a cōtie of Galyle named nazareth to a wygyn spoused to a man whose name was Joseph of the hōus of dauid & the vrgyns name was Mary, & the angell wēt in vnto her, & sayd h̄ayle full of grace, the lord is with the, blyssed arte þ amouge wome When she sawe hym she was adashed at his layenge, and caste in her mynde, what manner of salutacyon that shuld be, & the angell sayde vnto her feare nat Mary, for thou hast founde grace with god, loo thou shalte conceyue in thy wōbbe, & shalte beare a ſone & shalte call his name Iesus. He shall be greate & ſhall be called the ſone of the hyſte, and the lord god ſhall gyue vnto hym þ ſeate of his fether David, & he ſhal raygne ouer the hōuſe of Iacobē for euere, & of his kyngdomme ſhal

ſhew the power of the hyſt ſhal ouer the world the therefore alſo that holy thynge which ſhal be boþne, & ſhal be caſled the ſone of god & marke, chy colyn. Elizabēth, ſhe hach alſo receaved a ſone i her olde age & this is the vi. monethe to her which was caſled barayne for with god ſhall nothyng be vngof fyble. Mary ſayd Beholde þ hande mayde of the lord, be it vnto me enē as þ halle ſayd **C** The Wyſtell on ſaint georges dape. The fyfth chappeter of James.



y brethrene tunc
it excedyngre ioye
whē pe fall i to diuers temptacys
for as moch as pe
know þ the tryenge of your
fayth bryngeth paciēce & let
paciēce haue her pferre wō.
þe þ pe maye be pferre & ſolide
þ nothyng be lackyng vnto
you, þ any that is ambg you
lacke wiſom, let hym alſe of
god (which gyuer he to all me
i diſcreetly, & eaſe he no maſ
þ reeth) & it ſhal be gyne him,

The Psalms and Gospels

but let hym aske in fayche s des wiche I have spoken vna
wauer nat for he þ dwubethe to you, byde yn me, and let me
is lyke the waues of the see, byde in you, as the braunche
cole of the wynde, & carped can nat beate fruyte of it sel
with wylere. Neþer let þ se, excepte it bydes the wyne
mā rhynke þ he shal receyue no more cāye excepte ye abid
any rhynge of god. A wane in me. I am the wyne, & ye are
ryng mynded mā is vnsable the braunches he þ abyderh
in al his wares, let þ brother in me, and I in hym the same
of lowe degré reioyce i þ he is blygherh forthe moch fruythe
exalced & þ riche l that he is for without me can ye do no:
made low, for cul as þ floure
of þ grasse, shall he wanlsh
awaye. The Sonne rysle þ w
heare, & þ grasse wyddereth,
& his floures faulereth awaye,
the beaute of the fallyg of it
perylsheh, euen so shall the
tyche man perylshe with his
haboundance. Happe is the
man þ endureth in ceþreacys
for when he is tryed he shall
receave the crowne of lyfe,
which the forde hath promy:
sed to them that loue hym.

The gospel on saynt geor:
ges day. þ. v. cha. of Joh. L.

Iesus sayd vnto his di:
sciples. I am þ true by:
ne, & my father is an houſba:
de mā, euery brasliche þ bea:
rethe nat fruyte s me, he wyl
take away & euery braunche
that beareth fruyte wyl he
yonge that it may brynge
more fruyte now are ye clea:
ne by the meanes of the wos:

The psall on saint marke
the Euagelystes day. The. iii.
Chappy. to the Ephesys. V.

Blaethen vnto euery
one of vs, is gyuen
grace accordyng to
the measure of the
gyfte of Chrysſt, wherfore he
saythe he is gone vp an hye
and hath ledde capryuetecas:
tryue, hand hathe gyue gyf:
tes vnto men. That he ascen:
ded, whate meaneth it but þ
he also discended syrst in to þ
lowest partyes of the erthe?
He that ascended, is euen þ
same also þ descended vp vne:
me abone al heynys, to knyf al

thynges, & þe very same made theyþ lyngyn madnes & theyþ some Apostles some pþphetes ende to be without honoure some Euangelyste some þe but beholde howe they are pþherdes som teachers, & the counted amoge the chyldren layntes myght haue alchyn: ges necessariye to worke and mynystre wþchal, to the edþ: stenge of the body of chrysþ, tyl we euery chone I þe unite of fayth & knowledge of the sone of god) grow vp unto a pþfete man after the measure of age of the fulnes of chrysþ. ¶ The golpel on saynt mark the euangelysþ day The. xv. chapp. of Iohan.

I am the true wyne. sc. as it is wþitten. Worde by worde in the Gospell of saynt Georges daye. fo. clx. ¶ The pþstell on þphylþ & James daye. Sapi. v.

Deþ hal the ryghteous nade with greate conßiance agaynst þe that vexed them & toke away þat they hadde laboured for whë þe wicked shal se þe they shalbe troubled with horrible fere and shal wonder at the sondayne & unloked for victoþe and shall saye I them selues, repentyng & sorowynge for anguylþe of herte. These be they whiche we some tyme mocked & iesled on we were out of our wþttes & thought

þphylþ sayd unto hym Lord



Elus sayde to his disciples let not your herres be troubled: byþ leue I god, and byþ leue ye in me

In my fathers house are many mansyons. If it were nat so I wolde haue tolde you. I go to þepare a place for you, and yf I go to þepare a place for you, I wyl come agayne, and receave you euen unto my selfe: þe were I am, there may ye be also; and whether I go ye know & the waye ye knowe. Thomas sayde vnto hym lord we know nat wher thou goest Also how is it possyble for vs to know þe waye? Jesus sayde vnto hym. I am the waye, the verite and the lyfe. No man cometh byþ to the farther but by me, yf ye had knowe me ye had knowe my farther also. And nowe ye know hym & ye haue sene hi-

g t

The Vyshels and Gospels

shewe vs the fater & it luffe
scriv vs. Jes' sayd vnto hym/
haue I ben so long tyme with
you / & yet haue thou nat kno-
wen me Iphylip he that hath
sene me hath sene þ fater &
how sayest thou the shewe vs
the fater byluele thou nat
that I am in the fater, & the
fater in me? The wordes þ
I speake vnto you I speake
nat of my selfe/but þ fater
duellynge in me/is he that do
the þ workes/byluele methat
I am the fater & the fater
in me at the leest bylue me
for the verye workes sake.
Werely werely I say vnto you
who soever bylueleth on me
the workes that I do, þ same
shall he do/and greater wor-
kes them these shall he do by
cause I go vnto my fater/þ
what soever ye aske in my na-
me that whyll I do.

The Vyshel on the innewyng
of the Crosse the. v. chapyter
to the Galathians. B.

Bothre I haue trust
towarde you in god
that ye wyl be none
otherwyse minded. Be þ trou-
bleth you shall beare hys iudg-
gement what soever he be bro-
ther if I yet haue circunclyþ/
why do I then yet suffer þer-
secucþ/for them had the off-
ce whiche the Crosse gyuereth
ceased I wold to god they we-
re sondred from you whiche
trouble you/as many as de-
sire with ourwarde aperaunce
to please carnally/they con-
strayne you to be circunclyed
oneyl bycause they wolde/nat
suffre persecucion with the
crosse of Chrysþ for they them-
selues whiche are circunclyed
kepe natte the lawe:but desy-
re to haue you circunclyed þ
they myght reioyce in your
fieles. God forbyd that, I
shulde reioyce/but in the cro-
se of our lordre Jesu Chrysþ
wherby þ world is crucyfyed
as thouchyng me/and I as
concernyng the wolde.

The Gospel on the innewyng
of the Crosse the. viii. cha-
pyter of Iohan. A.

There was a man of the
Pharyses named Nicodemus a ruler amonge the
Jewes/he came to Jesu by
nyght & layd vnto hym. May
ster we knowe that thou art
a teacher/whiche is come fro
god for no man coulde do such
miracles as thou doest, except
god were with hym. Jes' an-
swered & layd vnto hi Werely
werely I say vnto the except
a man be borne a newe/he
can nat/se the kyngedome of

god. Nicodemus sayde vnto came downe from heauen: that hym/howe cl a man be borune is to sayt the loun of man/whiche he is olde can he entre i whiche is in heuen. And as to his mochers bodye and be Moyses lyfted vp the serper borune agayne? Iesus answe: in wyldernes / even so must red. Merely herely I say vnto the loun of man be lyfted vp to the/ except that a man be that no man which believeth borune of water/and of the spi in hym perysche/but hane eter
rite/he can nat entre in to þ nail lyfe.

kyngdom of god. That which is borne of the flesh is fleshe of Haynt Iohan baptist. The & that whiche is borne of Eslayne etc.

the spryce is spycye. Agre:
uaple nat that I sayd to the
ye must be borne a newe. The
wynde bloweth where he ly-
steth; and thou hearest his so-
unde / but thou canste nat tel
whense he commeth & why-
ther he goeth. So is every man
that is borne of the spiryce.
Ricodemus answered & sayd
vnto hym. Howe can these
thynges be? Jesus answered
and sayde vnto hym. Art
thou a mayster in Israel / and
knowest nat these thynges?
Verely verely I say vnto the
we speake that we knowe / &
testifye that we haue sene / &
ye receaue nat our wyttenes /
if I haue tolde you earthly thi-
nges / and ye haue nat beleue
howe shulde ye beleue if I
shall tel you of heuenly thynges?
And no man hath asseen
vnto heuen / but he that

A large, ornate initial letter 'T' is centered on the page. The letter is filled with intricate black floral and foliate patterns, including vines, leaves, and small flowers. It is set against a white background and is enclosed within a decorative border.

Thus sayth the
lorde Berke pe
iles unto me/
and gyue hende
peple þ are a
fache the lorde
called me out of the wombe
and made mercyon of my na
me whē I was i my mochers
bowels & he made my mouth
lyke a sherpe swerd In the
shadowe he let me with his
hande & he made me as an
excellent arow/ and hyd i his
quynier and he sayd unto me:
thou arte my seruaunt. O Is
raell in whome I wyll be glo
tifyed & I sayde. I labour in
ayne & spende my strenght
for noughe & unprofitably
howbeit my cause I com
mytte to the lorde and my
crayapl unto my god I knowe
sayth the lorde that formed
me i the wombe to be seruaunt

The Pystels and Gospels

and to turne iacob vnto hym spake laudynge god/s feare
behoide I haue made the a came on all them the dwelt
lyght that thou shuldest be mye and al chele thynges we
saluation vnto the ende of re noysed abrod throughton
the worlde kynges whal se/s all the hilly countrey of iewry/
rulers whal stande vp s whal and all they that herd them
worshyppe bycause of s lord layd them vp in theyr hartes
whiche is faychful & the holy sayeng. What maner chylde
of israel hath chosen the.

Cthe Gospell on the Ma-
rtyre of saynt Johan the ba-
ptist. The fyfth Chappeter of
Luke.

Elizabethes tyme was
com that she shulde be
delyuered & she brought forth
a sone & her neyghboures &
her cosyns herd tell howe the
lord had shewed greate mer-
cy vnto her they rraised with
her. And it fortuned s eyght
day they came to circumcise
the chylde & called his name ja-
charie after the name of his
father and his mother answe-
red & sayd nat so but he shal
be called Johan. And they
sayde vnto her. There is no-
ne of thy kyn that is named
with thys name & they made
lygnes to his father howe he
wold haue him called and he
asked for wrytynge tables &
wrote sayenge his name is
Johan. And they meruayled
al & his mouth was opened im-
mediatly & hys tong and he

all the hilly countrey of iewry/
and all they that herd them
layd them vp in theyr hartes
sayeng. What maner chylde
shall this beys the hande of
god was with hym and his
father zacharias was fylded
with the holy gholl/s prophete
sayenge. Blyssed be the
lord of Israel for he hath
blyssed and redemed hys
people.

Cthe Pystel on Saynt Pe-
ter and paules day. The fyfth
Chappeter of the actes of the
Apostels.

At that tyme Herode
the kyng layde han-
des on certain of the
congregacyon to be-
re the he kyllid James the
brother of Iohannes with answe-
red & because he sawe the it
pleased the Jewes he proce-
ded further and toke Peter
also. Them were the dayes of
the swete breade & when he
had caught hym he put hym
in prison and delyuered him
to iiii. quaternions of soldy-
ours to be kept entydnyng
after. Easter to dynge hym
forth to the people. The was

Peter kept in prisyon / but sent his angell / he had deipue
 prayer was made without cea- red me fro the hāde of Herod:
 lyng of the congregation un de / & fro all the waytryng for
 to god for hym / when Herode of the people of the lewes,
 wold haue brought hym out

vnto þe people / þe same nyght
 slepte Peter betwene two sol- dyours / bound with two chay-
 nes / & the kepers before the
 doore kepte the prisyon; and he
 hold the angell of the lorde
 was there preser / byght shyn-
 ned in the lodge / þe smoke. Pe-
 ter on the syd; and styrred hym
 vp sayeng. Arlyse vp quycly /
 and the chaynes fel of from
 his handes / & the angell sayd
 vnto hym / gyde thy selfe and
 hindre on thy sandalles / & so
 he dyd and he sayd vnto hym
 caste on thy matell about the
 and folow me / & he came / & he came
 folowed hym / & wyl nat that
 it was truch which was dor-
 ne by the angell but thought
 he had sene a wylson when
 they were pass the fyre / & the
 seconde watche / they came un-
 to the Iron gache that ledeth
 unto the cytē which opened
 this roke I / wyl buyldre my
 to them by his owne accorde.
 And they went out / & passed
 the angell departed fro hym,
 and when Peter cam to hym
 selfe / he sayd now I know of thon bindesse vpon erthe / shall

The Gospel on Saynt pe-
 ter and Powles day. the xvi
 Chapiter of Mathewe. L

When Jesus cam into the
 costes of the citē which
 is called Cesarea Philippi /
 he asked his discypples sayng
 whome do men saye that I
 the sone of man am? They
 sayd some say that thou arte
 Iohan baptyst some Helias
 some Jeremias / or one of the
 prophetes. He sayd vnto the
 but whom say ye that I am
 Simon Peter answered & sayd
 Thou arte Christ the sone of
 the lyuing god / & Iesus answe-
 red and sayd vnto hym Iap-
 py arte thou Simon the sone
 of Jonas for fleshe & blode
 congregacyon / & the gathes
 of hell shal nat preuyle aga-
 thorowe one streete & by & by
 ynsit / and I wyl gyue vnto
 the angell departed fro hym,
 the the keyes of the kyngdo-
 me of heuen and what soever
 shall be boide in heuen; and what

B iii

The pystells and gospels

Sooner thou lowlest on erth Arabia, & came agayne unto
shall be lowlest in heuen.

Cthe pystell on the comme
moration of saynt paule the
seconde chappiter to the Gal-
athians.

B.

Lertislie you brothre
me, that the gospell
which was preached
of me, was nat after
the maner of me neyther re-
ceaved I it of man, neyther
was I taught it but receaved
it by the remembryng of Jesus
Christ: ye haue herde of my
conuersation in tymes past in
the Jewes wayes how that
beyonde measure, I persecut-
ed the congregacyon of god,
and spoyled it, & preuyayled i
the Jewes lawe, aboue ma-
ny of my compaysons: whiche
were of myne owne nacion &
was as moche more feruent
mynteyner of þ tradycyons
of þ elders, but when it plea-
sed god, which seperated me
fro my mothers wodbe: & cal-
led me by hys grace, for to de-
clare hys sonne by me that I
shulde preache hym amonge
the herren, immediatly I com-
mened nat of the mater w-
fleshe, and blode, neyther re-
turned to Ierusalem to them
whiche were Apostels before
me, but wente my wayes i to

Damascon the after. ih. pere
I returned to Ierusalem to se
Peter, and abode with hym
þ d. dayes none other of the
apostels sawe I, saue James
the Lordes brother, the thin-
ges whiche I wryte beholde,
god knoweth I lye nat. At-
ter that I went in to þ costes
of Syria and Cilicia, and was
vñknowen as touchyng my
personе unto the congrega-
tions of lewy whiche were in
Christ but they herd onely þ
he whiche persecuted vs in ty-
me pastie nowe precheth the
fayth: whiche before he des-
troyed & they gloriſyed god
on my behalfe.

Cthe Gospell on the Come
moration of saynt paule the
xir. Chapp. of Mathewe. D.

Peter sayd unto Ies-
sus beholde we ha-
ue, &c. ye shall fynde
þys gospel on the conuersyng
of saynt paule. fol. cl viii.

Cthe pystell on the visitac-
cyng of our lady. Lant. cha. ii.

I am þ flourc of the feld
& Lylies of the baleys.
As the Lylie among the thon-
nes so is my loue among the
doughters. As the Appletre
among the trees of the wode
So is my beloved amonge

þ sonnes, in hys shadow was
my desyre to sitt; for his frap-
te was swete to my mouth.
He brought me vnto his w-
ne seller, and hys be hauer to
mewarde was louely, louely,
beholde my beloued sayde to
me, þþ and hast my loue: my
doue my bewtiful and come,
for nowe is wynter gone, &
rayne departed and past: the
flowres appere in our coun-
tre; and þ cyme is com to cut
the bynes. The voynce of the
turtill wone is herd fourlade,
the syg tree hath brought
forth her sygges, & the byne
blossomes gyue a sauour þþ
hast my loue, my done in the
holes of the roke. and secret
places of the walles, shewe
me thy face and let me here
thy voynce, for thy voynce is
swete, and thy fallyon beau-
tyfull.

C The Bospell on the blys-
tacyon of our Lady The syrr
Chappeter of Luke, D.

Mary arose in those
dayes & went i to the
mountayns with ha-
tie to a Certe of Jewry, and
entred i to the hous of zacha-
rie and saluted Elizabeth, &
it fortuned as Elizabeth her
de the salutacyon of mary,
the babe spronge in herdesy, daye,

and Elizabeth was sylded w-
the holy ghost, & cryed with a
iounde voynce, and sayde Blyss-
ed arte thou among womē,
and blyssed is the fruyte of
thy wombe: and whēcē hap-
peneth thys to me, that the
mother of my lord shulde co-
me to me. Loo as soone as þ
voynce of thys salutacyon so-
undeth in myne eares, the ba-
de lept in my bely for wope: &
blyssed arte thou that belez-
uest, for thole thynge shall
be perfourmed whiche were
tolde the from the lord. And
mary sayde my soule magni-
fyceth the lord and my spyp-
pyte relyseth in god my sa-
uyoure.

C The Pyscel on the Trans-
lacyon of saynt Thomas of
Cantuerbury the. v. Chappeter
to the Hebrues. A.

E Very hye preste. ac.
Ye shal fynde this py-
sel on salt Thomas
day after chyldermas day. f. vi

C The Bospell on saynt Tho-
mas of Cantuerbury the. xir.
chappeter of Luke. B.

A Certayne noble mā. ac.
Ye shal fynde this gospel
on saynt Thomas daye after
Chyldermas dape. Fo. vi,
C The pyscel on relyke Ss:
Ecclesia. xlith.

The Vysshels and Gospels

Delle are the me of me: blyssed
thy, whose ryghteounes are nat for gote. Good
nesse abyde with the sede of
then: theyz kynneske, are an
holy enhercance, and theyz
seed hath glade in wyrnesses,
and the lones of them abyde
vnto the woldes ende for
them the generacion of the,
and the glorie of them shall
nat be lefft, theyz bodyes are
buryed i peace, and theyz na
mes shal lyue in the woldes,
all people shall tel the wysdo
me of them, and all the edgee
gacyon of sayntes shall shew
the laude of them.

Cthe Gosvel on Ireyke to
day. che. v. Chapyter of ghat
thewe. A.

When Iesus sawe þe peo
ple he went vp in to a
mountayne and wher he was
set his discypples came vnto
hem, & he openeth his mouch
& caught the savieg. Blyssed
are the poore in spyyre, for
theyz is the kyngdom of he
uen. Blyssed are they that
morne for they shal be edfor
ted. Blyssed are the meke for
they shal enherete the erth
Blyssed are they which hon
gre & truste for ryghteuynes,
for they shal be tylded. Blys
sed are the merciful for they

shall optayne mercy. Blyssed
are the pure i herte, for they
shall se god. Blyssed are the
mainterners of peace for they
shall be called the chyldren
of god. Blyssed are they whi
che suffre persecucion for
ryghteuynis sake, for theyz
is þ kyngdom of heuen. Blys
sed are ye wher me shal revyle
you & persecute you and shal
falsly saye all maner of euyl
sayges agaynst you, for my
sake. Reioyce & be glade: for
greate is your reward i heuen
Cthe Vysshell on saynt mar
garettes daye.

O Lord my god thou hast
erected my habitacion
vpon þ erth & I haue prayed
for dech to come I haue cal
led the lord the fater of my
lord that he forlak me nat i
the day of my tribulacion.
And in the tyme of prouide
men without helpe / I shal
laude thy name diligently
and shal prayse it in confes
syon and my prayer is herde
thou haſte delþuerred me fro
perdyctyon & from a wycked
tyme. Therfore O lorde my
god I shal confess and gy
ne laude vnto thy name.

Cthe Gosvel on saynt
Margaretes daye. che. xii.
Chapyter of ghatewe. B.

Lesus sayd vnto his daleyn day, I shroweb certe,
discypples The kyng **R** Woman of power and
dom of heue is lyke **R** veryte of a man culde
onto treasure hyd i synde the balew of her were
the felde / the whiche a man farte aboue perles . The her:
founde s hyd it / and for spoy le of her husbande trusted in
thereof/ goeth and selleth at her, that he nedethe nat spoy
that he hat / and bysch that les. She tendereth him good
felde. Agayne s kyngdom of and nor euyll al the dayes of
heue is lyke unto a marchauis her lyke. She sought wolle
te se kyng after good peer: and flaxe, and hyd as her ha:
les/whiche whē he had found deserued her. She is lyke
one precyous perle. wente s a marchauntes. Hyp that
solde all s he had s bought bryngeth her bytayles from
it. Agayne the kyngdome of farre She ryseth yer dag, and
heue is lyke unto a Mette ca gyueth meate to her hou:
se in to the see, s gadereth of shold s fode to her maydens.
al kyndes of fyshes whiche She considereth a grounde s
when it is full men draw to bought it, and of s fruyce of
lande/ and syc s gathereth s her handes planted a byne,
good in to theyl vesseles ad She gyrdeth her loynes with
caste the bad away. So shall strength, and couraged her
it be at s ende of the worlde acimes She pteaned that her
The angelles shall com and huswifry was profyt able, s
seuer the bad fro the good/ therfore dyd not put out her
and shal caste thē in to a fur: cādell by nyghe. She set her
neys of fyre, ther shal be way fyngers to the splēdie s her
lyng and gnasslynge of reth handes caughte hold on the
Jesus sayde unto theym, ha: dyfiaske. She opened her ha:
ue ye vnderstanding all these de to s pooze s stretched out
thyngs they sayd ye syz. The her handes to the nedye she
sayde he vnto them, therfore feared not less s cold of snow
every scribewhich is taugthe shuld hurre her house: for al
vnto the kyngdome , is lyke her housholde were double
an housholder, whiche bry: clo: hed. She made her gay
geth forth, out of his treasur: ornametes of byce, s purple
re, thyngs bothe newe & olde. was her apparel. Her husba
Che pystel on Mary mag de was hadde in honour in

The Pystels and Gospels

the gates, as he late with þ wepyng s begā to wasshe his
elders of the land, She made fete w teares, and dyd wyppe
lynnen & solde it, & deluyered the with þ eares of her heed,
a girdle to the merchaunt, & skylshed his fete & annoynted.
Strength & glori were her, the with opnment whē þ pha-
rayment, and she laughed in rysle whiche hadde hym to hys
þ later dayes. She opened her house law þ , he spake withi
mouth with wylidome & the hym selfe sayege: if this man
lawe of ryghteousnes was were a prophete, he wolde lue
on her tonge. She had an eye rely haue knowe whoȝ what
to her houshole and eate nat maner womā this is whiche
b[e] readydly. Her chyldreñ arose touched h[im] for she is a synner
& blyssed her, & her husbande & Jesu answered & sayd vnto
comended her, many dough: hym, Symon I haue se whac
ters haue done excellently but to saye vnto the, and he sayd:
thou hast passed the all. Fa: maister saye on. There was a
uour is a deceauable thynge, certayne lede which had two
& beaucye is vanite but a woz betters, þ one ought syue ho-
mā þ feareth god she shal be undred pes, & the other fyfty,
prayled. Byne her of þ fruy: Whē they had nothyng to
te of her handes and, let her paye, he forgaue then bothe.
workes prayse her i þ gates. Whiche of the tell me wyll
The gospel on Mary magdalyn day, the viij. Chapp-
ter of Luke.



þe of the pharyses defyled Jesu that he wolde eate w him & he came in to þ pha-
ryses house and sat downe to meate. & beholde a woman in þ cōtie whiche was a synner
as soone as she knew that Jesu sat at meate in þ pharys: þe howle she brought an ala-
baster bore of opnment & she stode at is fete behynde hym
to whom he forgaue moost, & he sayde vnto hi Thou hast
truly iudged And he turned to the woman, and sayde vnto
Symon Seest thou this womā, I entred i to thy hou-
se & thou gauest me no water to my fete but she hath wal-
ke my fete, with teares, & wyped then with the heares
of her heed. Thou gauest me no kysses: but she lense the ty-
me I came i hath nat ceased

to kyse my fete \textbar y heed w
ople thou dydesie nat anoynt
she hath anoynted my fete
w \textbar oyntement. Wherefore I
say unto many spyes are for:
gyuen her, bycause she loued
moche. To whome lesse is for
gyuen, the same doth lesse lo
ue. And he sayd unto her thy
synnes are forgyuen the. And
they that sate at meate with
hym began to say within the
selues Who his this which
forgyuereth euyn synnes, and
he sayde to the woman Thy
fayth had sauad \textbar go i peace

C The psyll on saynt Ja
mes day \textbar Apostle the. h. cha
py. to the Ephesians. **D.**

B Iechrene nowe ye are
nomore straugers and
foreners; but cyresyn with \textbar
sayntes, \textbar of the houshold of
god \textbar are bylte w \textbar b \textbar solida
cyd of the apostles \textbar p \textbar phetes.
Jes \textbar Chys \textbar beyng \textbar heed cor
ner ston \textbar whome every byl
dyng couplet to gyther gro
weth unto an holy temple in
 \textbar lorde, in whom ye also are
bylte togyther \textbar made an ha
bytacyd for god \textbar the spycyte.
C The Gospell on saynt Ja
mes daye the apostle the. x.
chappiter of gathewe. **L.**

T Here came to Jes \textbar the
mother of zebedes chyl

d \textbar with her sones, worshyp
pyng hym, and desyppnge a
certayne thynge of hym he
sayde unto her, what wylt \textbar
haue she sayde unto hym.

Graunte that these my two
sones, maye lyt one on the
ryght hande, \textbar the other on
thy lefte h \textbar de, i thy kyndom
Jesus answered \textbar sayde, ye
wot te nat what ye aske Are
yeable to drinke of the cuppe
that I shall dynke of? and
to be baptised with \textbar baptyz
me that I shal be baptised w \textbar
They answered to hym That
we are He sayde unto them,
ye shal dynke of my cuppe, \textbar
shall be baptysed with the ba
ptyme \textbar I shall be baptised
w \textbar , but to lyte on my ryght
hande, and on my lytfe h \textbar de
is nat myne to gyue bus to
them for whome it is prepa
red of my fader.

C The psyll on saynt
Innes daye.

A Dom \textbar of power and
vertyre. sc. ye shal finde
this psyll on saynt mary
Magdalyn daye. fo. lvi.

C The Gospell on saynt In
nes daye. The fyfth chappiter
of gathewe. **A.**

T His is the boke of the
generacyon. sc. ye shall
fynde this gospell on the cb:

The Mystels & Gospels

cepcion of our lady. Fo. lvi. ¶ The Mystell on the transi-
tione of our lord the v. y. pp
etts day ad vincula. Thc. x. t. bell of Peter & the i. Cha. D.
of þ Actes of the Apostles. ¶

When Peter came out of

þyson he came to the
house of mary the mother of
one Iohns whiche was called
Marke were many were ga-
thered togyther in prayer as
Peter knocked at the entrey
doore / a damsel came for the
to herken named Iohoda and
when she knew Peters boþce
she opened nat the entrey for
gladnes but ranne in & tolde
howe Peter stode before the
entrey & they sayde unto her
thou arte made & she bore the
downe that it was even so.
Them sayd they it is his an-
gell peter stinued knockyng
when they had opened the do-
re & sawe hym they were asto-
nyed he beckened unto them
with the hande to holde they
peace and told then by what
meanes the lorde broughte
hym oute of þyson.

The Gosspell on saynt pe-
ter day ad vincula. Thc. xvi.
chappter of Mathewe.

When Jesus came in to
the costes. &c. ye shal syn his face dyd shyne as the sunne
de this gosspell on saynt & his clothes were as whyte
þerer and þanles day so. þis as þyght. And beholde there

The Mystell on the transi-
tione of our lord the v. y. pp
etts day ad vincula. Thc. x. t. bell of Peter & the i. Cha. D.

¶ Ose dere beloued
þerhē we folowed
nat deceauable fa-
bles when we opened unto
you the power & comynge of
our lord Iesus Chryſt but w
our eyes we saw his maiestie.
Eue the verely whē he rece-
ued of god the fater honour
and glori & whā there came
suche a boþce to hym from þ
excellēt glori. This is my de-
re byloued sone in whome I
haue delyte here hi this boþ-
ce we herde whā it came from
heuen being with hym in the
holme mounte we haue also a
ryghte sure wōrde of prophē-
tys were unto þe we take he-
as unto a lyght þ shyneth in
a darcke place & e to wel vntyl
the daye dawne and the daye
farter arys in your hertes.

The Gosspell on the Transi-
tione of our lorde. The
xvi. Chappter of mathew. A.

Iesus toke Peter & Ia-
mes & Iohns his brother
& broughte þe vp in to an hye

moutaine out of the way and

þe costes. &c. ye shal syn his face dyd shyne as the sunne

de this gosspell on saynt & his clothes were as whyte

þerer and þanles day so. þis as þyght. And beholde there

apered vnto the apoyles & he
lyas talkyng with him. The
answered Peter & sayd to Ie
sus. Gayster here is good
dyeing for vs/ yf thou wylte/
let vs make here iii. taberna-
cles/ one for the sonne for moy
ses/ & one for helias whyle he
yet spake beholde a bryght
cloude shadowed theym/ & be-
holde there came a voyce out
of the cloude & sayde. This is
my dere sone in whom I delvere
here hym. And whan the disci-
ples herde & they fell flatte on
theyr faces/ & were soore affray-
de. And Iesus came & couched
theym & sayde arysse & be not
a strayde/ then lyfted they vp
theyr eyes & sawe no man but
Iesus onely. And as they ca-
me downe fro the moutayn,
Iesus charged the sayenge/
se that ye shewe the blysyon to
no man till the sonne of man
be cysen agayne from deeth.

Chapter viii. The. viii. cha-
pp. of the actes of the apost. A
Peter full of the holy
ghost sayd. ye rulers
of israel/ yf we this day be era-
mined of the good dede done
to the spckemys by what mea-
nes he is made hole/ be it
knowen vnto you all/ and to

all the people of Israel that i
the name of Iesus Christ of
nazareth whome ye crucifyed
and whome god rayled from
deeth agayne this ma stadereth
here plente before you whole
this is the stony castle asyde of
you bulders which is sette i
the cheyne place of the corner
nether is there saluacyon in
any other/ nor yet also hische
re any other name gyne to me
wherin we muste be saued.

Chapter ix. The. ix. cha-
pter of matthewe.

The angell of god ape-
red to ioseph i slepe say-
eng, ioseph the sone of dauid
feare not to take vnto y^e ma-
ry thy wyse, for that which is
concaued in her, is of the holy
ghost. She shal bryng forth a
sonne/ & thou shalte cal hys name
Iesus, for he shall sauue his peo-
ple fro theyr synnes. Al this
was done to fulfyl that which
was spoke of our lord by the
prophete sayenge. Beholde a
mayde shal be with chylde/ &
shall brynge forthe a sonne, &
they shall call his name Ima-
nuell/ whiche is by interpre-
tacion/ god with vs.

Chapter x. The. x. cha-
pter day/ the. ii. pystel to the Co-
rinchians. The. ii. cha-
pter. v.

The Vysets and Gospels

Brethren/he whiche man minyse vnto me/hym
sowethe lytell /challe wil my facher honour whiche
reepe lytell /s he that
sowethe plenteously shal reepe
plenteously/s let every man do
accordyng as he hath purpo-
sed in his herte not grudgyn-
gly/or of necessite for god lo-
uech a cherefyl gwyne god is
able to make you ryche in all
grace/s ye in all thynges ha-
uyng sufficiet vnto y/ veer-
most may be riche vnto all ma-
uer good warkes as it is wryt-
ten. We hath sparsed abrode
s hathe gwyen to y poore his
ryghteousnes remayneth for
ever. He s fyndeth s lower se-
de shall minyse heade for to
de/s shall multipli your sede/
s increase the fruytes of your
ryghteousnes.

C The Gospel on saynt Lau-
rence day. s. c. y. Ch. of Joh. **D**

I sayd vnto his discip-
ples verely verely I say
vnto you excepte the wheate
corne fal i to the grounde/s dye
it by deche alone.yf it dye it
byngethe foxe moche frayne.
He s louerhys lyke shall de-
croye it/s he s haterhe his ly-
fel this world shal kepe it vnto
s lyke eternal yf any man mi-
nistre vnto me/let hym folow
me/s where I am/there shall
also my minister be/sd yf any

C The vyset on the Assumption
of our Lady. Ecclesiast. xxiiij.

I al those thinges I
sought reste; and I some
manes enheritaunce wold ha-
ue dwelte. Then s creature
of all chyngē comalidde and
sayd vnto me: s he s created
me dyd sette my tabernacle
at reste, and sayde vnto me.
Dwel in Jacob, s haue thine
enheritaunce l Israell, s rote
thy selfe ambge myne electe,
Fro s begynnunge, s before
s world was I created, s vnto
the worlde to come wpli I
not cease: s before hym haue
I mynyfied i s holp habye-
cyd also in Syd was I seiled,
s in the holy cytie likewise I
rested s in Ierusalē was my
power And I rote my selfe l
an honourable people, which
are the lordes parte, and he
theyz enheritaunce, s ambg
the multytude of sayntes I
heldme faste. As a Cedar tree
was I lyke vp in Lydanon,
and as a Cypres tree l mount
ter Hermon. As a palme tree
was I exalted in Lades, and
as rose plantes in Jerico. As a
beautyfull Olyue tree in the
feldes and as a playncayne

tree was, I exalted up the spynnes day, theridcha
waters, In the strees, I ga; pyter of Luke, 10.16.
ye an odoure as Simeon's There was a stoyte
Walme that smellethe welv^e among the discipules
gave an odoure of sweetnes Jesu whiche of the discipules
as perfecte mytre, be taken for the greatest and he
The Gospel on the assisum sayd unto the bynges of
pycon of our Lady, Theridcha the gentils raygndong them
pyter of Luke. they that bear encombre

Iesus entred in to a cer- are called graynes bodes
ayne Castel. And a cer butye shall not be for but he
ayne womā named Maryha that ierated hadysse yow
releaved hym to her house. shall he as the pomeys he
And this womā had a spisee i sytche that he as the myys
called mary; which lacee ar is lice for wheter to geytten he
sus leue & herde ief bacyng that sytche at the tyme he
yngartha was cobed shoure that smether is vnto he that
moche syngys & sondys sytche at tyme? And Item
Mayster doest thou haue rare among pin as he that myys
that my sytche hach left he to stretche ya acyther whiche ha-
minstice alone bydys her ther ue bydys with me lymys pe-
sole that he helpe me. And he sypons a yapoynet wch per a
sus answered to thyd bus o her kynges wch ad my sytche hach
Maryha marthe shoure certe apoynted to me thys mayt
and arte spawled aboue mai eare and bygynne at my eadis
ny thys yere yere one leeches it my lyngdomme and ther e
fyl. Manyd bathe chose the othesore and fulge ther e
belle garde whiche that not he ue tryms of Iscallis to doys
taken away from her.

Christ his gladness sethe
pon of hym selfe to be
Tribulacion affreule.

Douye are nomore dya
ngers. &c. Ye shal finde
this booke on saint James
dape. the apostle. so. I.
Ch. The Booke on Fawne Star:

• ३४५ वर्षपूर्ण राजा विनायक शासन के दौरान

iii. The pystels and gospels

ued for ever and wretched me thereto. Herodias layde
shall not dwell upon h erth. wayte for hym, & wylde haue
the maner of a iust man bryn kyld hym, but she coulde nat
get her the wylde and h for herode feareid Joha knoz
tonge of evyl men that perys he. The lippes of a iuste man
closyd were the pleasant shyn-
ges of the mouth of wretched
men, frowarde chyng, the sun
plucked fawle in that byderre
theyn, the supplacryng of
englyssh shall behou the. The
tyghedounes of tyghedounes
me, that diuer the & the wy-
ked me shall be take in theyr
awayts. The iust man made
lyuer exis hemnes, and the
wretched me shall be taken for
hym, & a dallymuler degenyreth
his fader in the mouth, & the
iust men shall be deliuered in
scydes. A crone shall be craited
in the goodes of iust men: &
lande shall be in the losse of
wretched me. A crone shall be er-
alred in blyssyng of iust men.
God's gospel on the doole
lacyd of saynt Joha. The vi.
chapytre of smacker. **C**o
herode h kyng ethym self
h assent forth & toke Joha
a boord syde & cast hit mylton,
for herodias sake, whiche was
his brider in hys wifes wyfe
For he had maried her. Joha purpouse. And immedately the
saynt unto Herode. It is nac kyng sete. Hange man, & cb:
laufful sor to hancheþ dor. maled h heed to be brought

In & he wet & beheded hym in sayd Jesus signifysinge whate
the p̄son & brough his heed thereto he shuld dye. The people
in a dynghe & gaue it to þ may; answered hi. we haue herde
de, & the mayde gaue it to her of þ lawe þ chrysþ bledere euer?
moter. When his dysciples & how layen þ then þ the soe
herd of it they came & toke vp ne of mā must be lyft vp who
hys body, & put it in a tombe.
C The hystrel on the nativit
te of our Lady.

A **S** A vynne so broughte
forth a sauoure sc. ye
thal synde thys hystrel in þ con
ception of our Lady. fol. lvi.

C The Gospell on the nati
uite of our Lady. The hystrel
chapp. of mathewe.

T Hys is þ boke of the ge
neracioñ of iesu sc. yeshal
synde thys gospell on þ con
ception of our Lady. fol. lvi

C The hystrel on the crat
tacyng of the crosse the. v. cha.

co the Galathians. **B.**

I Hane trust toward you
in god. sc. ye shall synde
thys hystrel on the inuencyon
of the crosse. folio. l.

C The Gospell on the Crat
tacyng of the crosse the. vi.
Chappeter of iohhan.

E **L** us sayd unto the peo

ple of the Jewes nowe

is þ iudgement of this worlde

now shall the p̄ynce of thys

worlde be cast out. And I

(if I were lyft vp betw̄ the erth) wyl

drawe al men unto me. Hys

unto the, per a lytell while is
the lyght wh̄ you walke while
ye haue light lest þ darkenes
cōe on you. He þ walketh i þ
darkenes cōe whether he
goeth. But while ye haue
lyght bylene on þ lyghte þ ye
maye be þ chydren of lyght.

C The hystrel on saynt ma
thewes day. The apostle.

D E similitude of the fa
ces of the fourre beestes
the face of a mā, & the face of
a lyð on the right hale of the
fourre of them. And the face of
an Eagle above then fourre of
theyr faces, and theyr wynges
stretched out abone an ye
þe he had two winges coupled
togþer & two that covered
theyr bodyes, & they went all
streynþe forwarde, & wherether
they had luste to goþ therþer
they wet & turned nat backe
agayne iþ theyr goinge & the
similitude of the beestes & the
fallyng of the was as burnyn
ge coles of fyre & as fyre bræ
des, walkyng bywene the
beestes, & the fyre did spire, &

The Vysets and Gospels
out of the syre pceded byght: vpe of Iesus chyf of al thi
nynges & ydees cannes re ges that he sawe. Happye is
turned after the fassyon of he that heareth & readereth þ
lyghmyng.
Cthe Holspel on saynt Mattheus dayes the apostle che
it. chapter of Mathewe. 15.
When Iesu wæt forþ he
sawe a mā sytē recea
wyng of a custome named ma
thewe & sayd to hym folowe
me & he arose & folowed him.
And it came to passe þ Iesus
sat at meate in the house be
holde many publycans and
synners came & sat downe al
so with Iesu & his discyples.
Mþe the pharyles had peau
ned þ they sayd to his discy
ples why eateth your maister
with publycanes & synners?
Mþe iels herd that he sayde
to þe he whole nede nat þ
physyon but they that are
sike. So & lerne what that
meaneth: I haue pleasure in
mercy and nat in offerynge
for I am nat come to calle þ
ryghewysse but the synners
to repentaunce.
Cthe vyset on saynt Agn
hels daye. The fyfte cha. of þ
Recuerayþ of saynt Johan.
Iesus set & shewed by hi
angell unto hys seruante kyngdom of heven And who
Johh which bore recorde of þ so ever receauesh such a Chyl
wolde of god & of the testimo de in my name , receaueth

me but who so ever offende one
of these lytell wones , which
by leuerth in me, it were beter
for him that a mylstone were
hanged about his necke and
that he were drownen in the
depth of the see. Who be vnto
the world, bycause of offens
ces howbeit it cam nat be
auoyded nevertheles wo be
to the man by whome þ offe
nde comith. Wherefore if thy
hade or thy toche gyue the
occasyon of euyl, cast hym of,
þ cast hym fro the, it is better
for þ to entre in to lyke halte
or maymed rather thā thou
shuldest haunyng two hādes
or two fete, be caste in to the
everlastynge fyre. And þ al
so thynē eye offende the, pluke
hym out & cast hym from the
It is better for the to entre
in to lyke with one eye them
haunyng two eyes to be caste
in to the hell fyre Se that ye
desprese nat one of these lytel
wones. For I saye vnto you,
that in heuen theyr angelles
beholde the face of my fater
whiche is in heuen.

Chapter of the Gospell on the Trans
lacyon of saynt Edward the
kyng and confessor.

The iuste man wyl gyue
this herre & watch l the
mornynge to the lordre which

made hym, & wylle pray in the
lyght of þ most hyre. He wyl
open his mouthe in prayer, &
wyl praye for his sythes And
þf the greate Lordre wyl, he
wyl fulfyll hym w/ þ spyrte
of vnderstandinge, & he wyl
shewe forth þ eloquence of his
wyldome of swete shouers, &
wyl knowledge to the lordre
in prayer & he wyl dirette his
counsayl & discyplyn, & wyl
haue counsell in secret chyn
ges, & he shal speke openly þ
disciplyn of his doctrine and
shall glorye in the . Testamēt
of the lordre. Many men shall
prayse his wyldome & it shal
nat be done awaye vnto the
worldes ende. His remēbran
ce shall nat go awaye, & his
name shalbe reqvired fro ge
nēryon, in to generacyon.

Chapter of the Gospell on the Trā
lacyon of saynt Edward the
kyng and confessor the. xi.
chapiter of Luke.



Esus sayd vnto his
discypples. No man
lyghtest a candell &
puttest it in a pres

uye place neyther vnder a
busshell but on a candeleylike
that theyz that come l, maye
se lyght. The lyght of thy bo
dy is thyne eye, wherefore whe
thyne eye is syngle, theris all

The Pystels and Gospels

thy bode full of lyght, but if peace shal rest on hi, yf nat ic
thyne eye be enyll the shal all shal returne to you agayne.
thy bode be full of darkenes in the same house tary byll
Take hede therfore that the eatynge and dynyngg such
lyght which is in the, be nat as they haue for the labourer
darkenes, for yf al thy bode is worthy of is rewarde.
shai be lyght haunyng no gret **C** The Pystel on the xi. thon
darke then shall all be full of sande Wyrgyns daye.

lyght ene as when a candell
weth lyght þ w his bryghnes;

C The Pystel on saynt Luk
ke the euangelystes daye.

The simlyngtude of the fa
ces ge. ye shal fynde this
pystell on saynt Mathewes it triupheth crowned euerla
dye the apostle. Folio. l viii. syngely, ouer compyng of ba
C The Gospel on saynt luke tayles vndefyled a great mul
the euangelystes daye the. x. tytude of wikked me shal nat
chappeter. of Luke.

A. de pnytable & enyl places shal

Our lord apoynted other nat bryng forthe hyest trees,
seuenty also, & sent them neyther shal set a fuer ground
two & two before his face, & yf they spryne in tyme in
every cyrte & place whicher bowes, they shal be vnser
he him selfe wolde come. And put, they shal be moned w þ
sayde knoþe the haruest is wide, & shal be plucked vp w
greate bur te labourers are the behemency of the wynde,
fewe, pray therfore the lord the vnparsyte bowes shal be
of þ haruest to sende forth his broken, and the fruyte of the
labourers in to his haruest. Shall be unprofytale & byt
þo your wayes, behold I sed
you forth as Lambes amde
wolues Beare no waller ney
ther scrippre, nor shoos & salut
In what nes agaynst theyz parentes
sooner house pe entre in fyrl in theyz interrogacyon þ iust
laye, peace be to thys house. & if man shal be in resle, yf he be
the fde of peace be there your occupyyed with deth.

O How fayre is a chaste ge
neracyon w charite, the
memorie of it is imortal, for
it is knowe to god & ma and

whe it is preset they folow it:
& desyre it whe it ledeth the
triupheth crowned euerla
dyngely, ouer compyng of ba
tytude of wikked me shal nat
chappeter. of Luke.

Cthe Gospel on f. xiij. chou: wacheth therfore, say ye know
sand virgyns daye. the xv. chappeter of Mattheue. A.
Tis layd unto his discy- neyther the day nor yet the
ples. the kyngdom of he hour, when the sonne of man
ne is lykened to. 2. Virgyns
whiche toke theyr lapes and shall come.

The 10. psalme. The kyngdom of he
ne is lykened to. 2. Virgyns
whiche toke theyr lapes and
wente to mete þ brydgrome
þ syue of then were folys. The tyme
syue were wyse. The folys to-
ke theyr lapes, but toke none
ople wþ the but the wyse toke
ople wþ then in theyr vessells
wþ theyr lapes also. wyle the
brydgrome tарьd all shōbēd
and slept a euē at mydryght
there was a cry made behold
þ brydgrome commeth. Go &
mete hi. Thē al those virgins
arose & spāred theyr lapes, &
the folys he sayd vnto þ wyse
gyue vs of your oyle for our
lampes go out, but the wyse
answered sayeng nat so leſt
there be nat in ought for vs
& you, but go rather to them
þ sel a byre for your selues i cb
clusid whyle they wet to byre
the brydgrome cam & they þ
were redy went in wþ hym to
the weddynge, and the gate
was shut vp. After wardes ca
me also þ other virgyns sayēg
me also þ other virgyns sayēg
þayster mayster, ope to vs,
but he answered and sayde.
wetely. I saye unto you I
know you nat soke that you god, & maketh intercessio

Cthe 10. psalme. The 10. psalme
on Spm̄ and
Iudes day. The viii. Chappy-
ter to the Romayns. B.

Brochē we knowe well
þat all thyngs workes
for the best vnto the that lo-
uet god whiche also are cal-
led of purpose for those whi-
che he knew before he also or-
dynyd before that they shuld
be lyke fashioned vnto the
shape of his sonne þ he myght
be the fyrd begoreen sonne a-
monge many brochē. More
ouer whiche he apoynted be-
fore them also he called, and
whiche he called thē, also he
sanctifyped, whiche he iusifyped,
then he also glorified. what
shall we thē saye vnto these
thyngs, if god be on our syd,
who ca be agaynst vs whiche
spared nat hys owne she but
gave hym for vs al howe shal
he nat with hym gyve vs all
thing: also who shal lape any
thige to the charge of goddes
chosen It is god þ iusifyped
who the shal condēne. It is
þayster mayster, ope to vs, chrys which is deed, ye rather
which is ryse agayne whiche
is also on the ryghte hande of
D viii

The Psalms and Gospels

hs, who shall sperate vs fro
godes loue hal tribulacion?
of angayshes; or persecucion,
other hongre? other naked-
nes? other parell other swer-
de; as it is written, for thy sa-
ke are we kylled al day longe
and are counted as shewe ap-
pointed to be slayne. Neuer
theles I al these thynges we
ouer come, strongely thoro w
his helpe that loued vs ye s
I am luct that nyther det
nyther lyfe, nor Angell nor
rule, nyther power nyther
thynges present, nor thynges
comynge nyther heireh,
nyther lowre, nyther any
other creature shall be able
to depeate vs from goddes
loue, whiche is in chrisse Je-
sus our lord.

C The Gospell on Symon &
Iudes daye The. xv. chapter
of Iohan.

Thus sayde vnto his di-
sciples this I comaside
you that ye loue togyther, yf
y world hathe you, ye know
that it hated me before it ha-
ted you yf ye were of y world
the worlde wolde loue you
his owne because ye are nat
of the worlde but I hate tho
se you out of the world, ther-
fore hatech you the worlde.
Remember my sayinge that nyther the trees tyl we haue

I sayde vnto you, the sevnh
ye is nat greater then is lord
yf they hane persecuted me,
so wyl they persecute you, yf
they hane kepte my saying, so
wyl they kepe yours but all
these thinges wyl they do vnto
you for my names sake by
cause they hane nat knownen
hym that sente me yf I had
nat come & spoken vnto ths,
they shulde hane had synne,
but now haue they nothyng
to cloke theyr synne, with all
he h hateh me, haeth my
father yf I had nat done woz-
kes among them with none
other madid they had natte
sene but nowe haue they se-
ne, and yet haue hated both
me & my father even that the
saying myght be fulylded y
is written in cheyr law They
hated me without a cause.

C The Psyll on the all ha-
lowes day The. viii. chapp. of
the reuelacyon of S. Joh. A.
Iohn sawe an angell
ascendyng from the ey-
lynge of the sunne, which had
the seale of the lyvinge god,
the worlde wolde loue you and he cryed vnto loude voyce
his owne because ye are nat
to the syng.angels w whom
of the worlde but I hate tho
se you out of the world, ther-
fore hatech you the worlde.
nat the erthe, nyther y see,

sealed the seruauntes of our elders, & of the iij. heales &
 god in theyr for hades and I tell before h[is] seate on theyr fa
 yerde the nōber of thē which ces & worshypped god sayēg,
 were sealed, & therre were sea Amen, blyssyng and glory,
 led. L. & xliij. m. of al the ttry wylsdom, & takes & honout &
 des of h[is] chyldren of israel of power & myght de vnto oure
 the ttrybe of Iuda were seal- god for eternoste. Amen.
 ed. xiiij. m. of the tribe of Ru- C The Gospell on the all
 ben were sealed. xii. m. of the Hallowes daye. The. vi. cha-
 ttrybe of Gad were sealed. xii.
 m. of the ttrybe of Asser were
 sealed. xii. m. of the ttrybe of
 Neptalm were sealed. xii.
 m. of the tribe of Manasses
 were sealed. xii. m. of the tri-
 be of Symeon were sealed.
 xii. m. of the tribe of Leup
 were sealed. xii. m. of h[is] ttrybe
 of Isacar were sealed. xii. m.
 of the tribe of zabolon were
 sealed. xii. m. of the ttrybe of
 Joseph were sealed. xii. m. of fallen a slepe that ye sorowe
 the ttrybe of Beniamin were nat as other do whiche haue
 sealed. xii. m. After this I be no hope, for yf we bilene that
 helde & loo a great multytur Jesus dyed and rose agayne
 de (whiche no man coulde nō even so th[is] also whiche slepe
 b[ea]t) of all nacyds & people, & by Jesus, wyl god bryng a:
 rgies, stode before the seate, gayne w[th] hym And this saye
 and before the lambe, cloeted we vnto you in the worlde of
 with longe white garmetes the lord, that we whiche lyue
 and Palmes in theyr hades, and are remainyng e in h[is] cd:
 and cryed with a loude voyce myng of the lord shall nat
 sayeng saluacys be ascrybed come ere they whiche slepe,
 to hym that sytterthe vp[on] the for h[is] lordes hym selfe shal de-
 seate of our god, & vnto h[is] lā: scende from heuen with a shute
 be & al the angels stode the and the voyce of the archabs:
 compas of the seate & of the gel & trompe of god and the

W Ben Iel[ea] sawe the peo-
 ple. & ye shal fynde this
 gospell on Relike sondaye,
 folio. liij.

C The yystell on all Soules
 day the fourth chapi. of the
 fyrt yystell to the Testalo:
 nyans.

W Wolde nat brethrene
 haue you ignorant as
 concernyng then which are
 fallen a slepe that ye sorowe
 nat as other do whiche haue
 sealed. xii. m. And this saye
 Jesus dyed and rose agayne
 de (whiche no man coulde nō even so th[is] also whiche slepe
 b[ea]t) of all nacyds & people, & by Jesus, wyl god bryng a:
 rgies, stode before the seate, gayne w[th] hym And this saye
 and before the lambe, cloeted we vnto you in the worlde of
 the lord, that we whiche lyue
 and Palmes in theyr hades, and are remainyng e in h[is] cd:
 and cryed with a loude voyce myng of the lord shall nat
 sayeng saluacys be ascrybed come ere they whiche slepe,
 to hym that sytterthe vp[on] the for h[is] lordes hym selfe shal de-
 seate of our god, & vnto h[is] lā: scende from heuen with a shute
 be & al the angels stode the and the voyce of the archabs:
 compas of the seate & of the gel & trompe of god and the

The Pystels and Gospels

bed in christe shal acye lyfe,
them shal we whiche lyue &
remayne be caught vp with
then also in the cloudes to
methe the lord sche ayre, & so
shal we ever be with the lord
wherfore forþt your selues
one another w these wordes
Cthe Gosspell on þ all sou-
les daye. The. xi. chappyter of
Iohann.

folio. xlii.
tel on saynt nicholas daye,
folio. xliii.
Cthe Gosspell on Saynt
mactyns daye che. xxi. cha-
pyter of matthewe.

Hertain man redy to
take his iourneye. &c.
ye shal fynde this gospell on
Saynt Nicholas daye. fol. xlii.
Cthe Pystell on Saynt Ia-

Micha layd unto Jesu
lorde þ haddest ben
here my brother had
nat bendeid, but neuertheles
se I know þ, what soever þ al-
kelle of god, God wyl gyue it
þ Jesu layd unto her, thy bro-
ther shall ryse agayne. Mar-
tha layd unto hym, I know
well he shal ryse agayn i the
resurreccyon at þ laste day,
Jesus layde unto her, I am
the resurreccyon & the lyfe,
Who so ever byleuethe on
me ye thought he were dead,
yet shall he lyue, and who so
ever lyuethe & byleuethe on
me shall never dye, byleueste
þ this She layde unto hym
þe lorde I bylene þ thou arte
þryll þ sone of god whiche
haste come in to the worlde.
Cthe pystell on saynt ma-
ctyns daye. Ecclesiasti. xlviij.
Bholde an excellēt pest
&c. ye shall fynde thiþ py

Lorde I dyd lyfte þo
my prayer vþo the
erth & besought to
be delyuered from deathe
I called vpon the lorde, the fa-
ther of my lorde, þ he shulde
not leue me helpelesse in the
day of my tribulacion, & in þ
day of þ proud man I pray-
ed thy name perpetually &
honoured it with confessyon
and my prayer was harde &
thou saudest me þ I percy-
shed not & delyuered me out
of the tyme of vngryghteous-
nes, therfore wyl I confece
and prayse the, & wyl blyste
the name of the lorde.

Cthe Gosspell on Saynt
Katheryns daye. The. xiiij.
Chapiter of matthewe.

De kyngdome of heue
is lyke unto treasure.
&c. ye shal fynde this gospell
on saynt margaretas daye.
folio. liij.

in Englysshe.

fo. lxxij.

Cthe p̄stell on the daye of answereſ ſayde unto them weddyngē the vi. Chapp̄ter Daue ye not read howe that of the fyſt p̄ſtell to the Lo: he which made man at þ be- rinthypans.

L.

gynnyngē made the ma and

Bethen remembre ye womā ſayde for this chyng nat þ your bodyes are ſhal a man leue father ſ mo- the mēbres of chyſt, ſhall I ther, ſ clene unto his wyfe, ſ they ewaine ſhall be one fle- and make the the mēbres of an harlot God for did Do ye nat twaine but one fleſthe. Let no ma therfore put a ſo- coupled hym ſelvē wiſ an har- lot, is be come one body for pled to gyther.

two (ſayeth he) ſhall be one fleſthe, but he þ is ioynden vnto the lordē is one ſpirite ſle fornicacyon. Al synnes that a man doth are without the body but he þ is a fornicator ſyndeth agaynſt his owne bo- dy. I knowe nat ye howe that your bodyes are the temple of the holy god whiche is in pon whom ye haue of god ſ how þ ye are nat your owne, for ye are dearely bough. Ther fore gloriſye ye in god ſ your bodyes ſ in your ſpirites, for they are goddes.

Cthe Gospell on the daye of weddynges the. viii. cha- pp̄ter of matthewe.

A.

The pharyſes came vnto J̄esus to teſte hym and ſayd to hym, is it lawfull for a ma to put away his wy fe for al maner of cauſes He

Cthe p̄ſtell at buryenges the fyſt p̄ſtell to the Tella- loſi and the fourth cha.

L.

IWolde nat brethene hauſe you ignorant. ſc. ye ſhal fynde thys p̄ſtell on all ſoules daye. fo. lxi.

Cthe gospell on buryenges the. xi. chapter of Joha.

Martha ſayde vnto J̄esuſ loſe yf thou. ſc. ye ſhall fynde thys Gospell on all ſoules daye. fo. lxi.

Chere endeth the p̄ſtells ſ gospels of the ſaintes And here after foloweth the table of thys preſence boke.

Cthys is þ table wherin ye ſhall vnderſtāde in what leſe and lauſtall ye ſhall fynde þ p̄ſtells ſ go- ſpells after þ uſe of ſalysbury of euerie ſondaye and holy daye in the yere.



The pystel on the
first sondaie i Id-
uent. folio.ii.
The gospel on the
same day. eodem
The pystel on the
iij. sondaye in Iduent. fo.iii.
The gospel on the same day. eodem
The pystel on the iiiij. sonday in
Iduent. fo.iiij.
The gospel on the same day. eodem
The pystel on the viij. sonday in
Iduent. fo.eodem.
The gospel on the same day. eod
The pystel at hye masse on chyf-
mas daye. eodem.
The gospel on the same day. iiii.
The pystel on S. Ieunes day. eod
The gospel on the same day. eod
The pystel on saynt Johh daye
Gvangelist. folio.v.
The gospel on the same day. eod
The pystel on Chyldermas daye
folio. vi.
The gospel on the same day. eod
The pystel on saynt Thomas
day of Lanterbury. folio. vi.
The gospel on the same day. eod
The pystel on the sonday after
Chyldermas daye. eodem.
The gospel on the same day. eod
The pystel on S. newe yeres daye.
folio. viij.
The gospel on the same day. eod
The pystel on the twelfe day. eod
The gospel on the same day. eod
The pystel on the sonday wythyn
the vtas of the epyphany. eodem
The gospel on the same day. viii.
The pystel on the syxt sonday af-
ter the vtas of the Epyphany. eod
The gospel on the same sonday. e.
The pystel on the xij. sonday after
the vtas of the Epyphany. eod.
The gospel on the same day. eod
The pystel on the terti day. eod
The gospel on the same day. eod
The pystel on the syxt sonday af-
ter the vtas of the Epyphany. eod
The gospel on the same sonday. eod
The pystel on the sonday after
weddyng goeth out called se-
piagelma. folio eodem.
The gospel on the same day. eod
The pystell on the sonday of.
Ic. folio. xi.
The gospel on the same day. eod
The pystell on the sonday. o. l.
folio. xii.
The gospel on the same day. eod
The pystell on asewednydage.
eodem.
The gospel on the same day. xiii.
The Pystel on the syxt sonday
in Lent. eodem.
The gospel on the same day. eod
The pystell and gospel on the ii.
Sonday in Lent. fol. xliii.
The Pystell on the thylde son-
dage on Lent. eodem.
The gospel on the same day. eod
The pystel on mydiete sonday. xv
The gospel on the same day. eod
The pystel on palmyson sonday. xvi.
The gospel on the same day. xvi.
The pystel on palme sonday. eod
The passiō on the same sonday. e.
The gospel on the same daze. er.
The passiō on good frydā. eod.
The gospel on the same day. xxi.
The pystel on Cester day. eodem
The gospel on the same day. eod
The Pystell on the monday in
the Cester weke. fo. x. liij.

The gospel on the same day. eod.
The pystel on the Tewlidaye in
the Cester weke. folio. xxiiii.
The gospel on the same day. eod
The Pystel on the wednesday in
the Cester weke. eodem
The gospel on the same day. eod
The Pystel on the syrday sondaye
after Cester daye called lowe sondaye.
folio. xxv.
The gospel on the same day. eod
The pystel on the second sondaye
after Cester day. eodem.
the gospel on the same day. f. xxvi
The Pystel on the thyde sondaye
after Cester day. eodem.
The gospel on the same day. eod
The pystel on the. iii. sondaye af-
ter Cester daye. eodem.
The gospel on the same day. eod
The pystel on the. v. sondaye af-
ter Cester day which is the next
sonday before the crosse dayes.
folio. xxvi.
The gospel on the same day. eod
The Pystel on the mondaye in
the crosse dayes. eodem.
The gospel on the same day. eo.
The pystel on the Assensyon day.
folio. xxviii.
The gospel on the same day. eod
The Pystel on the Assensyon day.
eodem.
The gospel on the same day. eod
The Pystel on the sonday after
the Assensyon day. folio. xxi.
The gospel on the same day. eod
The pystel on wytson sondaye. eod
The gospel on the same day. eod
The Pystel on Monday in the
wytson weke. folio. xx.
The Gospel on the same day. eo.
The Pystel on the tewysday in
the wytson weke. eodem

The gospel on the same day. eod
The pystel on the wednesday in
the wytson weke. folio. xxii.
The gospel on the same day. eod
The pystel on tuncpre sonday. eo.
The gospel on the same day. eod
The Pystel on copp'chisli day.
folio. xxii.
The gospel on the same day. eod
The Pystel on the syrday sondaye
after Trinite sondaye. eodem.
The gospel on the same sonday.
folio. xxii.
The Pystel on the seconde son-
day after trinite sondaye. eodem.
The gospel on the same day. eod
The Pystel on the. iii. sondaye
after trinite sondaye. eodem.
The Golpeli on the same day.
folio. xxiiii.
The Pystel on the. iii. sondaye
after trinite sondaye. eod.
The gospel on the same day. eod
The Pystel on the. v. sondaye af-
ter trinite sondaye. eodem.
The gospel on the same day. eod
The pystel on the. vi. sondaye af-
ter trinite sondaye. eodem.
The gospel on the same day. eod
The pystel on the. vii. sondaye af-
ter trinite sondaye. eodem.
The Golpeli on the same day.
folio. xxvi.
The pystel on the. viii. sondaye
after trinite sondaye. eod.
The gospel on the same day. eod
The pystel on the. ix. sondope af-
ter trinite sondaye. eodem.
The gospel on the same day. eod
The pystel on the. x. sonday af-
ter trinite sondaye. folio. xxvii.
The gospel on the same day. eod
The pystel on the. xi. sondaye af-
ter trinite sonday. eodem.

The Gospel on the same day.
folio. r.iii.

The pystel on the xij. sonday after trinitie sonday. eodem
The gospel on the same day. eod

The pystel on the xiiij. sonday after trinitie sonday. eodem
The gospel on the same day. eod

The Pystel on the xiii. sonday after trinitie sonday. eodem
The gospel on the same day. eod

The pystel on the xiv. sonday after trinitie sonday. eodem
The gospel on the same day. eod

The pystel on the xv. sonday after trinitie sonday. eodem
The gospel on the same day. eod

The pystel on the xvi. sonday after trinitie sonday. eodem
The gospel on the same day. eod

The pystel on the xvii. Monday after trinitie sonday. eodem
The gospel on the same day. eod

The pystel on the xviii. sonday after trinitie sonday. eodem
The gospel on the same day. eod

The pystel on the xix. sonday after trinitie sonday. eodem
The gospel on the same day. eod

The pystel on the xx. sonday after trinitie sonday. eodem
The gospel on the same day. eod

The pystel on the xxij. sonday after trinitie sonday. eodem
The gospel on the same day. eod

The pystel on the xxi. sonday after trinitie sonday. eodem
The gospel on the same day. eod

The pystel on the xxii. sonday after trinitie sonday. eodem
The gospel on the same day. eod

The pystel on the xxiii. sonday after trinitie sonday. eodem
The gospel on the same day. eod

The pystel on the xxiv. sonday before advent. eodem
The gospel on the same day. eod

The pystel on the xviij. sonday before advent. folio eodem
The gospel on the same day. xiv

Here endeth the table of the
pystels & Gospels of the 20 dayes.

Here after followeth the pystels & gospels of the sayntes.

The Pystel on Saynt An-
drewes daye. fo. xlii.

The gospel on the same day. eod

The pystell on saynt Nicholas
day. eodem.

The gospel on the same day. eod

The Pystel on the conceyng of
our lady. fo. xlvi.

The gospel on the same day. eod

The Pystell on saynt Thomas
daye the apostle. eodem.

The gospel on the same day. eod

The pystel on the Conuersty of
saynt paul. fo. xlviij.

the gospel on the same day. f. eod

The pystel on cadelmas day. eod

The gospel on the same daye.
folio. xlviij.

The pystel on saynt mathias the
apostles daye. fo. xlviij.

The gospel on the same day. eod

The pystel on the Annuciacion
of our lady. fo. eodem.

The gospel on the same day. xlxiij.

The Pystell on saynt Georges
daye. folio eodem

The gospel on the same day. eod

The pystell on saynt Marke the
evangelistes day. fo. eode.

The gospel on the same day. f. l

The Pystell & Gospele on Phi-
lip & James day. folio eodem.

The Pystell on the Inuencion
of the Crosse. folio eodem.

The gospel on the same day. eod

The Pystell on the Natiuite of
saynt Johā the baptist. fo. li.

The gospel on the same day. eod

The pystel on saynt peter & pa-
ules daye. fo. eodem.

The gospel on the same day. llii,

The Pystell on the commemo: The gospel on the same day, eod
of laynt george. folio.eode. The Pystell on the Decollacyon
The Goswell on the same daye. of laynt Johs. folio.eodem
folis eodem. The gospel on the same day, eod
The pystell on the Visitory of The Pystell on the Paruytte of
our lady. eode. our lady. folio.Iviii.
The gospel on the same day. lvi. The gospel on the same day, eod
The pystell on the trans. of laynt Thomas of Canterbury, eodem. The pystell s gospel on the Crat-
tation of the Crosse. folio.eodem.
The gospel on the same day,eod The pystell on saynt Mathewes
The Pystell on relike sondaye, day the apostle. eodem.
folio eodem. The gospel on the same day,eod
The gospel on the same day,eod The Pystell & Goswell on laynt
The Pystell on laynt Margarete myghels daye. eodem.
res daye. folio eode. The pystell on the translacyon of
The gospel on the same day, liij. saynt Edward. folio.lxi.
The pystell on Mary magdaleyn. The gospel on the same day, eod
ne day. eodem. The pystell on laynt Luke the ev-
The gospel on the same day,eod. uangelystes day. eodem.
The pystell on laynt James day The gospel on the same day, eod
the apostle. folio.lv. The Pystel on the xi. thousande
The gospel on the same day,eod virgyns daye. eodem.
The Pystel on laynt Annes day The gospel on the same day. f. lx
folio eodem. The pystel on symo & Iude day.
The gospel on the same day,eod folio eodem.
The Pystel on laynt peters day The gospel on the same day, eod
ad vincula. folio eode, the pystel on al hallowes day,eod
The gospel on the same day,eod The gospel on the same day. f. lxi
The Pystell on the transfigura- The pystel on the al soules day.e.
cyon of our lord. folio eodem. The gospel on the same day, eod
The gospel on the same day,eod The Pystell & Goswell on laynt
The pystell on the feest of the na Martrys day. eodem.
me of Jesus. folio.lvi. The Pystel on laynt katherynas
The Goswell on the same daye day. folio eodem.
of Jesus. folio eodem. The gospel on the same day, eod
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